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THE
SACRED BOOKS OF THE EAST

TRANSLATED

BY VARIOUS ORIENTAL SCHOLARS

AND EDITED BY

F. MAX MÜLLER

VOL. XLIX

Oxford
AT THE CLARENDON PRESS

1894

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BUDDHIST MAHÂYÂNA TEXTS

PART II

THE LARGER SUKHÂVATÎ-VYÛHA
THE SMALLER SUKHÂVATÎ-VYÛHA
THE VAGRAKKHEDIKÂ

THE LARGER
PRAGÑÂ-PÂRAMITÂ-HR/DAYA-SÛTRA

THE SMALLER
PRAGÑÂ-PÂRAMITÂ-HR/DAYA-SÛTRA

TRANSLATED BY F. MAX MÜLLER

THE AMITÂYUR-DHYÂNA-SÛTRA

TRANSLATED BY J. TAKAKUSU

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INTRODUCTION.

THE LARGER SUKHÂVATÎ-VYÛHA.

ACCORDING to the census of 1891 Japan has about forty millions of inhabitants, of whom more than thirty millions are Buddhists. Of these Buddhists the Shin-shiu sect claims about ten millions of followers, with 19,208 temples, and 11,958 preachers, with ten chief priests, and 3,593 students. The books on which the members of this sect chiefly found their faith are the two Sukhâvatî-vyûhas, the large and the small, and the Amitâyur-dhyâna-sûtra. They are sometimes called the Large Sûtra, the Small Sûtra, and the Sûtra of Meditation¹.

According to the Buddhists of Japan, Buddha preached the Amitâyur-dhyâna-sûtra to queen Vaidehî in the city of Râgagriha. This was during the fifth period of his life ; i.e. when he was between the age of seventy-one and seventy-nine.

The outline given of this Sûtra is as follows : 'Vaidehî, consort of king Bimbisâra of Magadha, seeing the wicked actions of her son Agâtasatru, began to feel weary of this world Sahâ (here as elsewhere explained as the patient, much-enduring earth). Sâkyamuni then taught her how to be born in the Pure Land Sukhâvatî, instructing her in the method of being born in that world, enumerating three kinds of good actions. The first is worldly goodness, which includes good actions in general, such as filial piety, respect

¹ See Sukhâvatî-vyûha, in *Anecdota Oxoniensia*, p. ix.

for elders, loyalty, faithfulness, &c. The second is the goodness of Sila or morality, in which there are differences between the priesthood and the laity. In short, however, all who do not oppose the general rule of reproving wickedness and exhorting to the practice of virtue are included in this goodness. The third is the goodness of practice, which includes that of the four Satyas or truths, and the six Páramitās or perfections. Besides these, all other pure and good actions, such as the reading and recital of the Maháyāna-sūtras, persuading others to hear the Law, and thirteen kinds of goodness to be practised by fixed thought, are comprised in this. Towards the end of the Sūtra, Buddha says: "Let not one's voice cease, but ten times complete the thought, and repeat the words Namō-mitābhāya Buddhāya, or adoration to Amitābha Buddha. This practice is the most excellent of all."

At seventy-eight years of age Buddha is said¹ to have composed the Samanta-bhadra-bodhisattva-kāryā-dharma-sūtra, in the city of Vaisālī. At the age of seventy-nine he is supposed to have ascended to the Trayastrimsa heaven in order to preach to his mother, and after descending on earth again, he only published two more Sūtras, the Nirvāṇa-sūtra and the Sukhāvatī-vyūha. Very soon after he died.

The same three books, that is, the two Sukhāvatī-vyūhas and the Amitāyur-dhyāna-sūtra, form also the chief authority of the Gōdoshū sect, the sect of the Pure Land. The followers of this sect state² that in the year 252 A. D. Saṅghavarman, an Indian student of the Tripitaka, came to China and translated the great Amitāyur-sūtra, i.e. the Larger Sukhāvatī-vyūha, in two volumes. This is the first and largest of their sacred books.

In the year 400 A. D. another teacher, Kumāragīva, came from India to China, and produced a translation of the

¹ These are the statements of the Buddhists in Japan as recorded by Bunyiu Nanjo in 'Short History of the Twelve Japanese Buddhist Sects,' Tokyo, 1886, p. xviii.

² Loc. cit. p. 104.

small Amitâyur-sûtra, or Smaller Sukhâvatî-vyûha, in one volume. This is the smallest of the three sacred books.

In 424 A. D. Kâlayasas arrived in China from India, and translated the Amitâyur-dhyâna-sûtra in one volume.

Chinese translations of these texts were known to exist not only in China, but also in Japan, and there were in several cases more than one translation of the same text. But it was not known, nor even suspected, that the Sanskrit originals of some of them had been preserved in the temples and monasteries of that distant island.

In the year 1880 I read a paper before the Royal Asiatic Society in London, 'On Sanskrit Texts discovered in Japan' (Selected Essays, vol. ii, pp. 213-271), and in it and in the preface to my edition of the Sanskrit texts of the Sukhâvatî-vyûha in the *Anecdota Oxoniensia*, 1883, I explained how I discovered the existence and came into the possession of Sanskrit MSS. and copies of Sanskrit MSS. from the Buddhist monasteries in Japan.

I had long suspected the existence of old Sanskrit MSS. in China, and had asked my friends there to search for them, and as it was well known from the works of Siebold and others that there were short invocations in Sanskrit of Buddha hung up in the Buddhist temples of Japan or written on their walls, I entertained a hope that in Japan also some real and ancient MSS. might still be discovered. The alphabet in which these short invocations are written was known by the name of Shidda, the Sanskrit Siddha¹. It may be seen in Siebold's works and in an article published in 1880 in the *Annales du Musée Guimet*, vol. i, pp. 322-336, by MM. Ymaizoumi and Yamata. What was not known, however, was that there had been a period in

¹ Siddham, lit. what is successfully achieved, seems to have been used by Buddhists like *siddhih*, success, as an auspicious invocation at the beginning of literary works. Thus we see that the alphabet on the Hôriuzhi palm-leaves begins with *siddham*, and this *siddham* may afterwards have become the name of the alphabet itself. In *Siddhânta*, meaning dogma, grammar, *siddha* conveys the sense of settled; in *Siddhârtha*, a name of Buddha, it means fulfilled, i. e. he whose desires have all been fulfilled, the perfect man, free from desires and passions.

the history of Japan when Sanskrit was studied systematically by native priests, nay, that some of the MSS. which had travelled from India to China, and from China to Japan were still in existence there. Of these MSS. I gave an account in 1884 in the *Anecdota Oxoniensia*, 'The Ancient Palm-Leaves.' Though hitherto no new discoveries of Sanskrit MSS. have been made, it is most desirable that the search for them should not be given up in China, in Japan, and in Corea also. But even thus a new and important chapter has been added to the history of Buddhism, and the fact been established once for all that Buddhist literature found a home in Japan, and was studied there for many generations not only in Chinese translations, but in the original Sanskrit also. Let us hope that through the efforts of my pupils, such as Bunyiu Nanjio, Kenjiu Kasawara (died 1883), and others, a new school of Sanskrit students has been planted in Japan which will enable the followers of Buddha there to derive their knowledge of his doctrine from the original and undefiled source of the ancient Tripiṭaka.

I thought it best for the sake of completeness, and in compliance with the wishes of my friends in Japan, to give in this volume the translation both of the Larger and the Smaller Sukhâvatî-vyūha. They differ from each other on several smaller points. The Larger Sukhâvatî-vyūha is represented as having been preached on the *Grīdhra-kūṭa* hill near *Rāgagrīha*, the Smaller Sukhâvatî-vyūha in the *Geta*-grove near *Srāvastī*. In the former the chief interlocutors are the Bhagavat, i. e. the Buddha Sākyamuni, Ānanda, and Agita; in the latter the Bhagavat and Sāriputra. There is one point, however, which is of great importance in the eyes of the followers of the Shin-shiu sect, on which the two treatises differ.

The Smaller Sukhâvatî-vyūha lays great stress on the fact that people can be saved or can be born in the Land of Bliss, if only they remember and repeat the name of Buddha Amitābha two, three, four, five, six or more nights before their death, and it distinctly denies that people are born in the Paradise of Amitābha as a reward or necessary result of good works performed in the present life. This

would seem to take away one of the fundamental doctrines of Buddhism, namely the doctrine of karman, or of the continuous working of our deeds whether good or bad. Instead of the old doctrine, As a man soweth, so he shall reap, a new and easier way of salvation is here preached, viz. As a man prayeth, so he shall be saved. It is what is known to us as salvation by faith rather than by works. The Larger Sukhâvatî-vyûha lays likewise great stress on prayer and faith in Amitâbha, but it never neglects 'the stock of merit' as essential for salvation. It would almost seem as if this popular and easy doctrine had secured to itself the name of Mahâyâna, as meaning the Broad Way, in opposition to the Narrow Way, the Hînayâna.

The historical relation between the Hînayâna and the Mahâyâna schools of Buddhism is to me as great a puzzle as ever. But that the teaching of Sâkyamuni as represented in the Hînayâna comes first in time seems to be shown by the Mahâyâna-sûtras themselves. Even in our Sukhâvatî-vyûha the teacher, the Bhagavat, is Sâkyamuni, whom we know as the son of the Lord of Kapilavastu, the husband of Yasodharâ, the father of Râhula. We begin with a dialogue between this Buddha and his famous disciple Ânanda. Ânanda observes that Buddha is in a state of spiritual exaltation and asks him what he is seeing or thinking. Thereupon Buddha relates how there was a line of eighty-one Tathâgatas or Buddhas beginning with Dipaîkara and ending with Lokeshvararâga. During the period of this Tathâgata Lokeshvararâga, a Bhikshu or Buddhist mendicant of the name of Dharmâkara formed the intention of becoming a Buddha. He therefore went to the Tathâgata Lokeshvararâga, praised him in several verses, and then asked him to become his teacher and to describe to him what a Buddha and a Buddha country ought to be. After having received instruction, Dharmâkara comprehended all the best qualities of all the Buddha countries, and prayed that they should all be concentrated in his own country when he himself had become a Buddha. After long meditations Dharmâkara returns to Buddha Lokeshvararâga and tells him in a long prayer what he

wishes and wills his own Buddha country to be. This prayer forms really the nucleus of the Sukhâvâtî-vyûha ; it is in fact, under the form of a prayer, a kind of prophecy of what, according to Dharmâkara's ideas, Sukhâvâtî or the Land of Bliss ought to be. Dharmâkara then became a Bodhisattva, a candidate for Buddhahood, and lastly a real Buddha (§ 9). All this is related by Buddha Sâkyamuni to Ânanda, as a kind of vision of what happened ten kalpas ago (§ 14, s. f.). When Ânanda asks Sâkyamuni what has become of this Bodhisattva Dharmâkara, Buddha answers that this original mendicant is now reigning in Sukhâvâtî as the Buddha Amitâbha. He then proceeds to describe Sukhâvâtî where Amitâbha dwells, and his description of Amitâbha's country is very much the fulfilment of all that Dharmâkara has prayed for. Once (§ 17) Ânanda is reproved by Buddha for not implicitly believing all he says about the marvels of Sukhâvâtî, but afterwards the praises of Sukhâvâtî and of its inhabitants are continued till nearly the end. In some verses recited by Buddha Sâkyamuni, Amitâbha himself, when questioned by the Buddha-son Avalokitesvara, explains that Sukhâvâtî is what it is in fulfilment of his prayers, when he was as yet living on earth (§§ 31, 13; 17). At last Ânanda expresses a wish to see Amitâbha, whereupon that Buddha sends a ray of light from the palm of his hand so that the whole world was inundated by its light, and not only Ânanda, but every living being could see Amitâbha and his retinue of Bodhisattvas in the Land of Bliss, while they in Sukhâvâtî could see Sâkyamuni and the whole world Sahâ. Then begins the conversation between Sâkyamuni and Agita (instead of Ânanda). Buddha explains to him how some of the blessed spirits in Sukhâvâtî sit cross-legged in lotus-flowers, while others dwell shut up in the calyx of these flowers, the former being the firm believers in Amitâbha, the latter those who have entertained some doubt, and who have therefore to wait for five hundred years inside the calyx before they become full-blown, being debarred during all that time from seeing and hearing the Buddha.

In conclusion Buddha Sâkyamuni exhorts Agita to teach

this treatise, the Sukhâvatî-vyûha, to all beings, and promises great rewards to all who will learn it, copy it, teach and explain it.

I need not repeat here what I have said in the preface to my edition of the Sanskrit text of the Sukhâvatî-vyûha about the difficulties of translating a text which in many places is corrupt and imperfect. But I may point out another difficulty, namely how almost impossible it is to find in English a sufficient number of nouns and adjectives to render the superabundant diction of this Description of the Land of Bliss. An exact rendering of all the words of its gushing eloquence is out of the question. Often I should have liked to shorten some turgid sentence, but I was afraid of exposing myself once more to the frivolous charge of representing the Sacred Books of the East as more beautiful, as more free from blemishes, than they really are. No more unfounded charge could have been brought against these translations of the Sacred Books of the East. Whatever else they may be or not be, they are certainly faithful, as faithful as an English translation of an Oriental original can possibly be. That they are free from mistakes, I should not venture to say, and no Oriental scholar would expect it. Those who venture to translate Oriental texts that have never been translated before are few in number, and they have to do the work of pioneers. Those who follow in their track find it very easy, no doubt, to do over again what has been done before, and even to point out here and there what they consider and represent as mistakes; nay, they evidently imagine that because they can discover a mistake, they themselves could have done the pioneer's work as well or much better. If only they would try for once to find their way through the jungle and the brushwood of an unexplored forest they would become more just to their predecessors, and more humble in judging of their own performances. Nay, they might possibly find that often when they differ from the translation of others, they themselves may be wrong, and their precursors right.

This at all events I may say in my own name and in the name of my fellow-workers, that the idea of representing

the Sacred Books of the East as better, purer, and more beautiful than they are, could never enter into the head of a scholar, and has never proved even a temptation to the translators of the Sacred Books of the East.

THE SMALLER SUKHÂVATÎ-VYÛHA.

The translation of the Smaller Sukhâvatî-vyûha has been published by me before in my *Selected Essays*, vol. ii, p. 348, where a fuller account may be found of the discovery of Sanskrit MSS. in Japan, and of the way by which they travelled from India to China, and from China to Japan. I have made a few corrections in my translation, and have added some notes and omitted others.

THE VAGRAKKHEDIKÂ.

In order to make this collection of Mahâyâna works more complete and useful to students in Japan I have added a translation of the *Vagrakkhedikâ*, which is much studied in Japan, and the Sanskrit text of which was published by me in an editio princeps—in the *Anecdota Oxoniensia*, 1881.

The *Vagrakkhedikâ*, or the Diamond-cutter, is one of the most widely read and most highly valued metaphysical treatises in Buddhist literature. In Japan the *Vagrakkhedikâ* and the *Pragñâpâramitâ-hṛdaya* are read chiefly by the followers of the Shin-gon sect, founded by Kô-Bô, the great disciple of the famous Hiouen-thsang, in 816 A. D. The temples of this sect in Japan amount to 12,943. Written originally in Sanskrit, it has been translated into Chinese, Tibetan, Mongol, and Mandshu. Its full title is *Vagrakkhedikâ Pragñâ-pâramitâ*, i.e. the Diamond-cutter, the perfection of wisdom, or, as it has sometimes been rendered, 'the

Transcendent Wisdom.' Mr. Bunyiu Nanjio in his Catalogue of the Tripitaka, p. 1, has shown that it forms the ninth section of the Mahâpragñâ-pâramitâ-sûtra, and that it agrees with the Tibetan translation of the text in 300 slokas.

An account of the Tibetan translation was given as far back as 1836 by Csoma Körösi in his Analysis of the Sher-chiu, the second division of the Kanjur, published in the Asiatic Researches, vol. xx, p. 393 seq. Our text is there described as the Diamond-cutter or the Sûtra of wonderful effects, in which Sâkya in a colloquial manner instructs Subhûti, one of his principal disciples, in the true meaning of the Pragñâ-pâramitâ. The Tibetans, we are told, pay great respect to this Sûtra, and copies of it are found in consequence in great abundance¹.

The first Chinese translation² is ascribed to Kumâragîva of the latter Tsin dynasty (A.D. 384-417). An English translation of this Chinese translation was published by the Rev. S. Beal in the Journal of the Royal Asiatic Society, 1864-5.

There are several more Chinese translations, one by Bodhiruîi (A.D. 509), one by Paramârtha (A.D. 562), one by Hiouen-thsang (A.D. 648), one by I-tsing (A.D. 703), one by Dharmagupta of the Sui dynasty (A.D. 589-618).

The text and German translation of the Tibetan translation were published in 1837 by M. Schmidt in the Mémoires de l'Académie de St. Pétersbourg, tom. iv, p. 186.

The Mongolian translation was presented by the Baron Schilling de Canstadt to the Library of the Institut de France.

The Mandshu translation is in the possession of M. de Harlez, who with the help of the Tibetan, Mandshu, and Chinese versions has published a valuable French translation of the Sanskrit text of the Vagracchedikâ in the Journal Asiatique, 1892.

¹ See also L. Feer in Annales du Musée Guimet, vol. ii, p. 201.

² See preface to my edition of the Vagracchedikâ, Anecd. Oxon., 1881.

At first sight it may seem as if this metaphysical treatise hardly deserved the world-wide reputation which it has attained. Translated literally into English it must often strike the Western reader as sheer nonsense, and hollow repetition. Nor can anything be said in defence of the form or style adopted in this treatise by the Buddhist philosophers who wished to convince their hearers of the truth of their philosophy. This philosophy, or, at least, its underlying doctrine, is not unknown to us in the history of Western philosophy. It is simply the denial of the reality of the phenomenal world. Considering how firmly a belief in phenomenal objects is established in the ordinary mind, it might well have seemed that such a belief could not be eradicated except by determined repetition. But that the theory had been fully reasoned out before it was stated in this practical, but by no means attractive form, may be gathered from the technical terminology which pervades our treatise. There are two words, in particular, which are of great importance for a right apprehension of its teaching, *dharma* and *saṃgāṇā*. *Dharma*, in the ordinary Buddhist phraseology, may be correctly rendered by law. Thus the whole teaching of Buddha is called the Good Law, *Saddharma*. But in our treatise *dharma* is generally used in a different sense. It means form (*εἶδος*), and likewise what is possessed of form, what is therefore different from other things, what is individual, in fact, what we mean by a thing or an object. This meaning has escaped most of the translators, both Eastern and Western, but if we were always to translate *dharma* by law, it seems to me that the whole drift of our treatise would become unintelligible. What our treatise wishes to teach is that all objects, differing one from the other by their *dharmas*, are illusive, or, as we should say, phenomenal and subjective, that they are in fact of our own making, the products of our own mind. When we say that something is large or small, sweet or bitter, these *dharmas* or qualities are subjective, and cannot be further defined. What is large to me, may be small to another. A mile may seem short or long, according to the state of our muscles, and no one can determine the point where

smallness ends and length begins. This applies to all things which we are supposed to know, that is, which we are able to name. And hence the Buddhist metaphysician tells us that all things are but names, *samgñâs*¹, and that being names they are neither what they seem to be nor what they do not seem to be. This extreme Pyrrhonism is afterwards applied to everything. Dust is not dust, because we cannot draw a line between the smallest molecules, the smallest granules, the smallest dust, and the smallest gravel. There are no signs (no τεκμήρια or σημεῖα) by which we can know or distinguish these objects. There are in fact no objects, independent of us ; hence whoever speaks of things, of beings, of living beings, of persons, &c., uses names only, and the fact that they are names implies that the normal things are not what they seem to be. This, I believe, is the meaning of the constantly recurring phrase : What is spoken of as 'beings, beings indeed' that was preached or called by Buddha as no-beings ; that is, every name and every concept is only a makeshift, if it is not altogether a failure ; it is certainly not true. We may speak of a dog, but there is no such thing as a dog. It is always either a greyhound or a spaniel, this or that dog, but dog is only an abstraction, a name, a concept of our mind. The same applies to quadruped, animal, living being, and being ; they are all names with nothing corresponding to them. This is what is meant by the highest perfect knowledge, in which nothing, not even the smallest thing, is known, or known to be known (par. 22). In that knowledge there is no difference, it is always the same and therefore perfect (par. 23). He who has attained this knowledge believes neither in the idea, i. e. the name of a thing, nor in the idea of a no-thing, and Buddha by using the expression, the idea, or name (*samgñâ*) of a thing, implies thereby that it is not the idea of a thing (par. 31). This metaphysical Agnosticism is represented as perfectly familiar even to children and ignorant persons (par. 30),

¹ *Samgñâ* and *dharma* correspond in many respects to the Vedântic *nâmarûpe*.

and if it was meant to be so, the endless repetition of the same process of reasoning may find its explanation.

That this extreme scepticism or Pyrrhonism is really the popular view of the present followers of the Mahâyâna Buddhism, was clearly stated at the Congress of Religions, held in Chicago, in September, 1893. A Deputy sent by the leading sects in Japan, submitted to the Congress an outline of the doctrines of the Mahâyâna Buddhists drawn up by Mr. S. Kuroda. This outline had been carefully examined and approved by scholars belonging to six of the Buddhist sects in Japan, and was published with authority at Tokyo in 1893. This is what he writes of the Mahâyâna metaphysics :

‘The distinction between pure and impure is made by the mind; so are also all the changes in all things around us. All things that are produced by causes and conditions, are inevitably destined to extinction. There is nothing that has any reality; when conditions come things begin to appear, when conditions cease these things likewise cease to exist. Like the foam of the water, like the lightning flash, and like the floating, swiftly vanishing clouds they are only of momentary duration¹. As all things have no constant nature of their own, so there is no actuality in pure and impure, rough and fine, large and small, far and near, knowable and unknowable, &c. On this account it is sometimes said that all things are nothing. The apparent phenomena around us are, however, produced by mental operations within us, and thus distinctions are established.

‘These distinctions produced by mental operations are, however, caused by fallacious reasoning nurtured by the habits of making distinctions between ego and non-ego, good and bad, and by ignorance of the fact that things have no constant nature of their own and are without distinctions (when things thought of have no corresponding reality, such thinking is called fallacious. It may be compared to the action of the ignorant monkey that tries to catch the image of the moon upon water). Owing to this fallacious reasoning, a variety of phenomena constantly

¹ Cf. *Vagratkhhedikâ*, par. 32.

appear and disappear, good and bad actions are done, and the wanderings through the six ways or states of life are thus caused and maintained.

‘All things are included under subject and object. The subject is an entity in which mental operations are awakened whenever there are objects, while the object consists of all things, visible and invisible, knowable and unknowable, &c. The subject is not something that occupies some space in the body alone, nor does the object exist outside of the subject. The innumerable phenomena of subject and object, of ego and non-ego, are originated by the influence of fallacious thinking, and consequently various principles, sciences, and theories are produced.

‘To set forth the principle of “Vidyâmâtra” (all things are nothing but phenomena in mind), phenomena of mind are divided into two kinds :—“Gosshiki” (unknowable) and “Fumbetsujishiki” (knowable). They are also divided into eight kinds :—1. *Kakshur-vigñâna* (mental operations depending on the eye), 2. *Srotra-vigñâna* (those depending on the ear), 3. *Ghrâna-vigñâna* (those depending on the olfactory organs), 4. *Gihvâ-vigñâna* (those depending on the taste), 5. *Kâya-vigñâna* (those depending on the organs of touch), 6. *Manovigñâna* (thinking operations), 7. *Klishṭa-mano-vigñâna* (subtile and ceaseless operations), 8. *Âlaya-vigñâna* (all things come from and are contained in this operation ; hence its name, meaning receptacle).

‘According to the former division, the various phenomena which appear as subjects and objects are divided into two kinds :—the perceptible and knowable, the imperceptible and unknowable. The imperceptible and unknowable phenomena are called “Gosshiki,” while the perceptible and knowable phenomena are called “Fumbetsujishiki.” Now what are the imperceptible and unknowable phenomena? Through the influence of habitual delusions, boundless worlds, innumerable varieties of things spring up in the mind. This boundless universe and these subtile ideas are not perceptible and knowable ; only Bodhisattvas believe, understand, and become perfectly convinced of these

through the contemplation of "Vidyâmâtra;" hence they are called imperceptible and unknowable. What are the knowable and perceptible phenomena? Not knowing that these imperceptible and unknowable phenomena are the productions of their own minds, men from their habitual delusions invest them with an existence outside of mind, as perceptible mental phenomena, as things visible, audible, &c. These phenomena are called perceptible and knowable. Though there are thus two kinds, perceptible and imperceptible phenomena, they occur upon the same things, and are inseparably bound together even in the smallest particle. Their difference in appearance is caused only by differences both in mental phenomena, and in the depth of conviction. Those who know only the perceptible things without knowing the imperceptible, are called the unenlightened by Buddha. Of the eight mental operations, the eighth, *Âlaya-vigñāna*, has reference to the imperceptible, while the first six (sic) refer to the perceptible phenomena. All these, however, are delusive mental phenomena.

'In contradistinction to the fallacious phenomena, there is the true essence of mind. Underlying the phenomena of mind, there is an unchanging principle which we call the essence of mind; the fire caused by fagots dies when the fagots are gone, but the essence of fire is never destroyed. The essence of mind is the entity without ideas and without phenomena, and is always the same. It pervades all things, and is pure and unchanging. It is not untrue or changeable, so it is also called "*Bhûtatahatâ*" (permanent reality).

'The essence and the phenomena of mind are inseparable; and as the former is all-pervading and ever-existing, so the phenomena occur everywhere and continually, wherever suitable conditions accompany it. Thus the perceptible and imperceptible phenomena are manifestations of the essence of mind that, according to the number and nature of conditions, develop without restraint. All things in the universe, therefore, are mind itself. By this we do not mean that all things combine into a mental unity called mind, nor that all things are emanations from it, but that without

changing their places or appearance, they are mind itself everywhere. Buddha saw this truth and said that the whole universe was his own. Hence it is clear that where the essence of mind is found, and the necessary conditions accompany it, the phenomena of mind never fail to appear. So the essence of mind is compared to water, and its phenomena to waves. The water is the essence, the waves are the phenomena ; for water produces waves when a wind of sufficient strength blows over its surface. The waves, then, are the phenomena, the water is the essence ; but both are one and the same in reality. Though there is a distinction between the essence and the phenomena of mind, yet they are nothing but one and the same substance, that is, mind. So we say that there exists nothing but mind. Though both the world of the pure and impure, and the generation of all things, are very wide and deep, yet they owe their existence to our mind. Men, however, do not know what their own minds are ; they do not clearly see the true essence, and, adhering to their prejudices, they wander about between birth and death. They are like those who, possessing invaluable jewels, are, nevertheless, suffering from poverty. Heaven and hell are but waves in the great sea of the universe ; Buddhas and demons are not different in their essence. Let us, therefore, abide in the true view and reach the true comprehension of the causality of all things.'

I hope that this will justify the view I have taken of the *Vagrabhikkhikâ*, and that my translation, though it differs considerably from former translations, will be found to be nearest to the intentions of the author of this famous metaphysical treatise.

THE PRAGÑÂ-PÂRAMITÂ-HR/IDAYA-SÛTRA.

(THE LARGER AND THE SMALLER TEXT.)

As the short text and translation of these Sûtras were published in the *Anecdota Oxoniensia*, 1884, with Introduction and full notes, I did not at first intend to include them in this volume. But as I was told that this Sûtra is really the most widely read Buddhist text in Japan, to be seen everywhere on shrines, temples and monasteries, more admired, it may be, than understood by the Buddhist laity, I yielded to the wishes of my Buddhist friends, and have reprinted it so as to make this volume a really complete repository of all the important sacred texts on which Buddhism takes its stand in Japan. We have heard so much of late of a Buddhist propaganda for the conversion of the East and the West to the doctrines of Buddha, that it may be useful to see what the doctrines of the historical Buddha have become in the Mahâyâna-school, more particularly in the monasteries of Japan.

THE AMITÂYUR-DHYÂNA-SÛTRA.

As I did not succeed in getting possession of a MS. of the original Sanskrit text of this Sûtra, I had given up all hope of being able to give in this volume a translation of all the classical texts used by the two leading sects of the Buddhists in Japan. Fortunately at the last moment a young Japanese scholar who is reading Sanskrit with me at Oxford, Mr. J. Takakusu, informed me that he possessed the Chinese translation of this Sûtra, and that he felt quite competent to translate it. It so happens that the style of this Sûtra is very simple, so that there is less fear of the Chinese translator, Kâlayasas, having misunderstood the Sanskrit original. But though I feel no doubt that this

translation from the Chinese gives us on the whole a true idea of the Sanskrit original, I was so much disappointed at the contents of the Sûtra, that I hesitated for some time whether I ought to publish it in this volume.

What determined me at last to do so was partly the wish of my friends in Japan who expected a complete translation of their three sacred books, partly my own wish that nothing should be suppressed that might lead us to form a favourable or unfavourable, if only a correct judgment of Buddhism in its Mahâyâna dress, as professed by millions of people in China and Japan.

What gives to these Sûtras their highest interest in the eyes of Sanskrit scholars is their date, which can be determined with considerable certainty. Those who know how few certain dates there are in the history of Sanskrit literature will welcome these Mahâyâna Sûtras as a new sheet-anchor in the chronology of Sanskrit literature. We have as yet only three, the date of *Kandragupta* (*Sandrokyptos*) as fixed by Greek historians, and serving to determine the dates of *Asoka* and his inscriptions in the third, and indirectly of *Buddha* in the fifth century. The second was supplied by *Hïouen-thsang's* travels in India, 629-645 A. D., and the third by *I-tsing's* travels in India in the years 671-690 A. D.

I was able to show in my lectures on 'India, what can it teach us?' delivered at Cambridge in 1882, that *Hïouen-thsang*, while in India, had been the pupil of *Gayasena* and *Mitrasena*, which supplied scholars with a fixed date for the literary activity of *Guzaprabha*, *Vasubandhu*, and their contemporaries and immediate predecessors and successors. Still more important was the date which *I-tsing* supplied for *Bhartrihari* and the literary period in which he moved. *Bhartrihari's* death, fixed by *I-tsing* at 650 A. D., has served as a rallying-point for a number of literary men belonging to what I called the Renaissance of Sanskrit literature.

I pointed out at the same time that the period between the end of the Vedic literature, represented in its last efforts by the numerous Sûtra-works, and the beginning of the Renaissance in the fourth century A. D., would have to be filled to a great extent by Buddhist works. I hardly

thought then that Mahâyâna texts like the Sukhâvatî-vyûha, which seemed to be of so secondary a character, would claim a foremost place in that period. But there can be little doubt that the first Chinese translation of it by Lokaraksha was made between the years 147-186 A. D. ; the second by *K' K'ien* between 223-253 A. D. ; and the third and best by Saṅghavarman, an Indian Sramana of Tibetan origin, in 252 A. D., whereas the first translation of a Sanskrit text into Chinese, that of the Sûtra in forty-two sections by Kâsyapa Mâtanga, is ascribed to the year 67 A. D. I need hardly say that there are no Sanskrit texts the date of which can be fixed with so much certainty as those of the Sanskrit originals of the Chinese translations.

The doctrine of Amitâbha and his paradise Sukhâvatî seems to have acquired great popularity in China and afterwards in Japan. We need not wonder when we see how easy salvation was made by it, particularly according to the teaching of the Smaller Sukhâvatî-vyûha and the Amitâyur-dhyâna-sûtra.

The Buddhists who, as I have pointed out on several occasions, are the debtors of the Brâhmans in almost all their philosophical speculations, seem to me to have borrowed also their half-mythological conception of Sukhâvatî or the Land of Bliss from the same source. In the Vishnu and other Purâṇas, when the cities of the Lokapâlagods are mentioned, in the different quarters of the sky, the city of Varuṇa is placed in the West, and it is called Mukhyâ, the chief, or Sukhâ, the happy, or Nimlokanî, the city of sunset. This Sukhâ is, I think, the prototype of Sukhâvatî¹. Though it would be rash to conclude that therefore the Purâṇas, as we now possess them, because they mention the Land of Bliss or Sukhâ, must be older than our text of the Sukhâvatî, say 100 A. D., we may say that Paurâṇik legends must certainly have existed at that early time, and this is a matter of some importance. I have not found any Brahmanic antecedents of Avalokitesvara,

¹ See also Ānandagiri on Saṅkara's commentary on the Kāṇḍogya-upanishad, III, 10, 4. ed. Calc. p. 172.

but the occurrence of his name in the Sukhâvatî-vyûha shows that he was known much earlier than is commonly supposed, that is about 100 A.D.

In Japan, where Buddhism was introduced by way of Corea in 552 A.D., we hear of the Sukhâvatî-vyûha for the first time in 640 A.D., when the emperor Jōmei held a religious service at his palace to hear an exposition of the Sûtra on Sukhâvatî from the lips of Ye-yin, a Sramaza invited from China. Many works were composed in Japan as well as in China on Amitâbha and his Paradise, as may be seen from the Catalogue of the Chinese Tripitaka, published by my friend and former pupil Bunyiu Nanjio in 1883 (Clarendon Press).

I have to thank Dr. Winternitz and Mr. Takakusu for their kind help in preparing the indices and reading the proof-sheets of this volume.

F. MAX MÜLLER.

OXFORD:

Jan. 26, 1894.

THE FOLLOWING LIST OF BUDDHIST TEXTS, TRANSLATED IN THE SACRED BOOKS OF THE EAST, MAY BE USEFUL TO STUDENTS IN CHINA AND JAPAN :

SANSKRIT TITLE.	CHINESE TITLE.	NUMBER IN THE CATALOGUE OF THE TRIPITAKA ¹ .
I. <i>Buddhaṅgita</i> (-kāvyā), 'Life of Buddha,' a poem, by Aśvaghoṣa, of India. See <i>Anecdota Oxoniensia</i> , Aryan Series, vol. i, part vii, 1893. Translated by E. B. Cowell, S. B. E., vol. xlix.	佛所行讚經 Translated into Chinese by Dharmarakṣa, A. D. 420. From Chinese into English by S. Beal, Fo-sho-hing-tsan-king, S. B. E., vol. xix.	No. 1351; another of the same name No. 680. To be found in the India Office and the Bodleian Library. The Nishi-Hongwanji (大學林) Library possesses a very good separate copy.
II. <i>Larger Sukhāvati</i> (-vyūha), 'The Land of Bliss.' See <i>Anecdota Oxoniensia</i> , Aryan Series, vol. i, part ii, 1883. Translation by F. Max Müller, S. B. E., vol. xlix.	大無量壽經 Translated into Chinese by Saṅghavarman, A. D. 252. The chief of the three Sūtras of the Pure Land sects in China and Japan.	No. 27; for comparison of the five existing texts (out of twelve, see <i>Anecdota Oxoniensia</i> , vol. i, part ii, Introduction, vii seq.
III. <i>Smaller Sukhāvati</i> (-vyūha). See Appendix to the (<i>Larger</i>) <i>Sukhāvati</i> , <i>Anecdota Oxoniensia</i> , also Max Müller's <i>Selected Essays</i> , pp. 348-362. Translation by F. Max Müller, S. B. E., vol. xlix.	阿彌陀經 Translated by Kumāragīva, A. D. 402. Into French, by Imazumi and Yamata, <i>Annales M. G.</i> , vol. ii, 1881.	No. 200; another of the same name by A' A'zhen, i. e. No. 26.
IV. <i>Vaṅṭakheḍikā</i> , 'The Diamond-cutter.' See <i>Anecdota Oxoniensia</i> , Aryan Series, vol. i, part i, 1881. Translation by F. Max Müller, S. B. E., vol. xlix.	金剛般若波羅蜜經 Translated by Kumāragīva, A. D. 384-417. From Chinese into English, by S. Beal, J. R. A. S., 1864-65, Art. I. Into French, by Mons. C. de Harlez, 1892. Translation by F. Max Müller, S. B. E., vol. xlix.	No. 10; another of the same name by Bodhiruci, i. e. No. 11; and many others under different names.
V. <i>Prāṇā - pāramitā - hrīdaya</i> two texts, shorter and fuller. See <i>Anecdota Oxoniensia</i> , Aryan Series, vol. i, part iii. Translation by F. Max Müller, S. B. E., vol. xlix.	般若心經 1. By Kumāragīva (No. 19), A. D. 400. 2. By Hsiuen-tsang (No. 20), A. D. 649. 3. By Shih, A. D. 980-1000 (No. 935). 4. By Prāṇā, A. D. 785-810. The most popular text, but not found in the India Office collection. Translation by F. Max Müller, S. B. E., vol. xlix.	
VI. <i>Amitāyur - dhyāna - sūtra</i> , 'Meditation on Buddha Amitāyus.' For this, see <i>Anecdota Oxoniensia</i> , Aryan Series, vol. i, part ii, Introduction, ix. Translated by J. Takakusu, S. B. E., vol. xlix.	觀無量壽經 Translated by Kālayāsa, A. D. 424, only translation that exists.	No. 198; another lost.

¹ Published by Bunyiu Nanjio (Clarendon Press, 1883).

OTHER BUDDHIST TEXTS TRANSLATED IN THE SACRED BOOKS OF THE EAST:

SANSKRIT TITLE.

Dhammapada, by F. Max Müller,
vol. x. Sutta-Nipāta, by Fausböll.

Buddhist Suttas, by Rhys Davids,
vol. xi.

1. Mahāparinibbāna Suttanta.
2. Dhamma-kakka-ppavattana.
3. Teviggā Suttanta.
4. Ākaṅkeya Sutta.
5. Ketokhila Sutta.
6. Mahāsudassana Suttanta.
7. Sabbāsava Sutta.

Vinaya Texts, by Rhys Davids and
Oldenberg, vol. xiii.

1. The Pātimokkha.
2. The Mahāvagga.

Vinaya Texts, by Rhys Davids and
Oldenberg, vol. xvii.

1. The Mahāvagga.
2. The Kullavagga.

Vinaya Texts (Kullavagga), by Rhys
Davids and Oldenberg, vol. xx.

Fo-sho-hing-tsan-king, 'Life of
Buddha,' by S. Beal, vol. xix.

Saddharmapundarika, 'Lotus of the
True Law,' by Kern, vol. xxi.

Milinda Prasna, 'Questions of King
Milinda.' From Pāli, by Rhys Davids,
vols. xxxv and xxxvi.

CHINESE TITLE.

法句經

Nos. 1321, 1353, 1365, 1439. Some
parts of Max Müller's translation were
retranslated into Japanese by S. Katō,
Nanjio's pupil.

1. 大般涅槃經

Nos. 113, 114, 115, 120, 123, 118,
119, 552, though they do not agree.

2. 轉法輪經

Nos. 657, 658.

3. 三明經

4. 阿康祇經

5. 心思經

6. 大善見經

7. 總煩惱經

1. 解脫戒本經

See No. 1108. Cf. also 1110 and
1160.

2. 大會部

1. 大會部

2. 小會部

小會部

佛所行讚經

No. 1351, also 680. See above.

妙法蓮華經

Nos. 134, 136, 138, 139. It is this
book which gave birth to a Japanese
sect called Nichiren—the number of
temples being about 5,000. It is also
read by many other sects. Into French
by Julien; the same from Sanskrit by
Burnouf.

那先比丘經

No. 1358. Very interesting dia-
logue between Greek King Menander
and Bhikshu Nāgasena. The Pāli
text is far more interesting and fuller
than the Chinese.

SACRED BOOKS OF CHINA:

Sacred Books of China, Texts of Confucianism, by James Legge, vol. iii.

Sacred Books of China, Texts of Confucianism, by James Legge, vol. xvi.

Sacred Books of China, Texts of Confucianism, by James Legge, vols. xxvii and xxviii.

Sacred Books of China, Texts of Taoism, by James Legge, vols. xxxix and xl. The doctrine of Tào, its history, its influence, and its relation to the other two religions of China are fully treated in these volumes.

書經, 詩經, 孝經

易經

禮記

老子道德經, 莊子書, 太上感應篇, 清淨經, 陰符經, 玉樞經, 日用經, 林西仲評論莊子數篇, 薛道衡老子廟碑, and 蘇軾莊子祠堂記. Legge's translation practically includes all the evidences of 司馬遷, 列子, 韓非子, and 班固.

THE LARGER
SUKHÂVATÎ-VYÛHA.

THE LARGER SUKHÂVATÎ-VYÛHA.

DESCRIPTION OF SUKHÂVATÎ, THE LAND OF BLISS.

OM. Adoration to the Three Treasures! Om. Adoration to all the glorious Buddhas and Bodhisattvas! Adoration to all Buddhas, Bodhisattvas, Âryas, Srâvakas, and Pratyekabuddhas, past, present, and to come, who dwell in the unlimited and endless Lokadhâtus of the ten quarters! Adoration to Amitâbha! Adoration to him whose soul is endowed with incomprehensible virtues!

Adoration to Amitâbha, to the Gina, to thee, O Muni!

I go to Sukhâvatî through thy compassion also ;
To Sukhâvatî, with its groves, resplendent with gold,
The delightful, adorned with the sons of Sugata,—
I go to it, which is full of many jewels and treasures ;
And the refuge of thee, the famous and wise.

§ 1. Thus it was heard by me. At one time the Bhagavat¹ dwelt in Râgagrîha, on the mountain Grîdhrakûta, with a large assembly of Bhikshus,

¹ The Blessed, i. e. Buddha Sâkyamuni.

with thirty-two thousands of Bhikshus, all holy (arhat), free from frailties and cares, who had performed their religious duties, whose thoughts had been thoroughly freed through perfect knowledge, with inquiring thoughts, who had broken the fetters of existence, who had obtained their desires, who had conquered, who had achieved the highest self-restraint, whose thoughts and whose knowledge were unfettered, Mahânâgas (great heroes), possessed of the six kinds of knowledge, self-controlled, meditating on the eight kinds of salvation, possessed of the powers, wise in wisdom, elders, great disciples, viz. 1. Âṣṇâtakauṇḍīnya, 2. Asvagit, 3. Vâshpa, 4. Mahânâman, 5. Bhadragit, 6. Yasodeva, 7. Vimala, 8. Subâhu, 9. Pûrna Maitrâyaniputra¹, 10. Uruvilvâ-kâsyapa, 11. Nadi-kâsyapa, 12. Gayâ-kâsyapa, 13. Kumâra-kâsyapa, 14. Mahâ-kâsyapa, 15. Sâriputra², 16. Mahâmaudgalyâyana, 17. Mahâkaushlīlya, 18. Mahâkaphila, 19. Mahâkunda, 20. Aniruddha³, 21. Nandika, 22. Kampila⁴, 23. Subhûti, 24. Revata, 25. Khadiravavika⁵, 26. Vakula, 27. Svâgata, 28. Amogharâga, 29. Pârâyanika, 30. Patka, 31. Kullapatka, 32. Nanda, 33. Râhula, and 34. the blessed Ânanda,—with these and with other elders, and great disciples, who were wise in wisdom, with the exception of one person who had still to be advanced on the path of the disciples, viz. the blessed Ânanda;—and with many noble-minded Bodhisattvas, led by Maitreya.

¹ These two names refer to one and the same person.

² Nos. 15 and 16 are taken as one in the MSS. A B.

³ Frequently called Anuruddha.

⁴ Kimbila is mentioned with Anuruddha and Nandiya in the Mahāvagga X, 4, 2.

⁵ See Pân. VIII, 4, 5.

§ 2. Then the blessed Ânanda, having risen from his seat, having put his cloak on one shoulder, and knelt on the earth with his right knee, making obeisance with folded hands in the direction of the Bhagavat, spoke thus to the Bhagavat : ‘ Thy organs of sense, O Bhagavat, are serene, the colour of thy skin is clear, the colour of thy face bright and yellowish. As an autumn cloud is pale, clear, bright and yellowish, thus the organs of sense of the Bhagavat are serene, the colour of his face is clear, the colour of his skin bright and yellowish. And as, O Bhagavat, a piece of gold coming from the Gâmbû river, having been thrown into a furnace by a clever smith or by his apprentice, and well fashioned, when thrown on a pale cloth, looks extremely clear, bright and yellowish, thus the organs of sense of the Bhagavat are serene, the colour of his face is clear, and the colour of his skin bright and yellowish. Moreover, I do not know, O Bhagavat, that I have ever seen the organs of sense of the Tathâgata so serene, the colour of his face so clear, and the colour of his skin so bright and yellowish before now. This thought occurs to me, O Bhagavat : probably, the Tathâgata¹ dwells to-day in the state of a Buddha, probably the Tathâgata dwells to-day in the state of a *Gina*, in the state of omniscience, in the state of a Mahânâga ; and he contemplates the holy and fully enlightened Tathâgatas of the past, future, and present.’

After these words, the Bhagavat thus spoke to the blessed Ânanda : ‘ Well said ! well said ! Ânanda. Did the gods suggest this matter to you ? or the

¹ That is, Buddha Sâkyamuni.

blessed Buddhas? Or do you know this through the philosophical knowledge which you possess?’

After these words the blessed Ânanda spoke thus to the Bhagavat: ‘The gods, O Bhagavat, do not suggest this matter to me, nor the blessed Buddhas, but this thought occurs to me by my own philosophy alone, viz. that probably the Tathâgata dwells to-day in the state of a Buddha, probably the Tathâgata dwells to-day in the state of a *Gina*, in the state of omniscience, [in the state of a *Mahânâga*]¹; or he contemplates [the venerable Buddhas] of the past, future, and present.’

After these words the Bhagavat spoke thus to the blessed Ânanda: ‘Well said! well said! Ânanda; excellent indeed is your question², good your philosophy, and beautiful your understanding! You, O Ânanda, have arrived for the benefit and happiness of many people, out of compassion for the world, for the sake of the great body of men, for the benefit and happiness of gods and men, as you think it right to ask the Tathâgata this matter³: Thus, indeed, Ânanda might pile up⁴ intellectual knowledge under immeasurable and innumerable blessed, holy, and fully enlightened Tathâgatas, and yet the knowledge of the Tathâgata would not be exceeded thereby. And why? Because, O Ânanda, one who possesses the knowledge of a Tathâgata possesses an intellectual knowledge of causes that cannot be

¹ This is left out here. *Mahânâga*, technical term for greatness.

² *Unmiñga*, all the Chinese translators translate as ‘question.’

³ One expects *tathâgatam etam artham*.

⁴ I have adopted the reading of B, in order to have a subject for *upasaṃharet*, but A C P read *ânanda*.

exceeded¹. If² the Tathâgata wished, O Ânanda, he could live for a whole kalpa (age) on one alms-gift, or for a hundred kalpas, or for a thousand kalpas, or for a hundred thousand kalpas, to a hundred thousand niyutas of koṭis of kalpas³, nay, he could live beyond, and yet the organs of nature of the Tathâgata would not perish, the colour of his face would not be altered, nor would the colour of his skin be injured. And why? Because, O Ânanda, the Tathâgata has so fully obtained the Pâramitâs⁴ which arise from Samâdhi⁵. The appearance of fully enlightened Buddhas is very difficult to be obtained in this world, O Ânanda. As the appearance of Audumbara-flowers is very difficult to be obtained in this world; thus, O Ânanda, the appearance of Tathâgatas who desire welfare, wish for what is beneficial, are compassionate, and have arrived at the highest compassion, is very difficult to be obtained. But, O Ânanda, it is (owing to) the grace of the Tathâgata himself that you think that the Tathâgata should be asked this question, so that there may arise in this world beings who can be teachers of all the world, for the sake of noble-minded Bodhisattvas. Therefore, O Ânanda, listen, and take it well and rightly to heart! I shall tell you.'

¹ I am not satisfied with this translation, but I do not think that *gñâna*, even in Buddhist Sanskrit, could ever be used as a masculine, and I therefore take *tathâgata gñâna* as a Bahuvrîhi.

² Read *gñâna*. Âkânkshan.

³ Large numbers, constantly recurring in the text. Niyuta is explained as a million, koṭi as ten millions.

⁴ The highest perfection.

⁵ Deep meditation.

‘Yes, O Bhagavat,’ so did the blessed Ânanda answer the Bhagavat.

§ 3. The Bhagavat then spoke to Ânanda: ‘At the time, O Ânanda, which was long ago in the past, in an innumerable and more than innumerable, enormous, immeasurable, and incomprehensible kalpa before now,—at that time, and at that moment, there arose in the world a holy and fully enlightened Tathâgata called 1. Dipaṅkara. Following after Dipaṅkara, O Ânanda, there was a Tathâgata 2. Pratâpavat, and after him, 3. Prabhâkara, 4. Kandanagandha, 5. Sumerukalpa, 6. Kandana, 7. Vimalâna, 8. Anupalîpta, 9. Vimalaprabha, 10. Nâgâbhîbhû, 11. Sûryodana, 12. Girirâgaghosha, 13. Merukûṭa, 14. Suvarṇaprabha, 15. Gyaotishprabha, 16. Vaidûryanîrbhâsa, 17. Brahmaghosha, 18. Kândâbhîbhû, 19. Tûryaghosha, 20. Muktakusumapratimanûḍṭaprabha, 21. Srikûṭa, 22. Sâgaravarabuddhivikrîḍitâbhigṇa, 23. Varaprabha, 24. Mahâgandharâḡanîrbhâsa, 25. Vyapagatakhillamalapratighosha, 26. Sûrakûṭa, 27. Ravaṅgaha, 28. Mahâguzadharabuddhiprâptâbhigṇa, 29. Kândrasûryagîhmîkaraṇa, 30. Uttaptavaidûryanîrbhâsa, 31. Kîttadhârâbuddhisankusumitâbhigṇa, 32. Pushpâvatîvanarâḡasankusumitâbhigṇa, 33. Pushpâkara, 34. Udayakâṇḍa, 35. Avidyândhakâravidhvamsanakara, 36. Lokendra, 37. Muktakalâtrapravâtasadrîsa, 38. Tishya, 39. Dharmamativinandîtarâḡa, 40. Simhasâgarakûṭavinandîtarâḡa, 41. Sâgaramerukâṇḍa, 42. Brahmavarânâdâbhîndita, 43. Kusumasambhava, 44. Prâptasena, 45. Kândrabhânû, 46. Merukûṭa, 47. Kândraprabha, 48. Vimalanetra, 49. Girirâgaghoshesvara, 50. Kusumaprabha, 51. Kusumavîrîṣṭyâbhîprakîrṇa, 52. Ratnakâṇḍa, 53. Padmabimbyupâsobhita, 54.

Kandanagandha, 55. *Ratnâbhibhâsa*, 56. *Nimi*, 57. *Mahâvyûha*, 58. *Vyapagatakhiladosha*, 59. *Brahmaghosha*, 60. *Saptaratnâbhivṛṣṭa*, 61. *Mahâgunadhara*, 62. *Mahâtamâlapatraḥandanakardama*, 63. *Kusumâbhigñā*, 64. *Agñānavidhvamsana*, 65. *Kesarin*, 66. *Muktakṣhātra*, 67. *Suvarnagarbha*, 68. *Vaidûryagarbha*, 69. *Mahâketu*, 70. *Dharmaketu*, 71. *Ratnaketu*, 72. *Ratnasrî*, 73. *Lokendra*, 74. *Narendra*, 75. *Kârūnika*, 76. *Lokasundara*, 77. *Brahmaketu*, 78. *Dharmamati*, 79. *Simha*, 80. *Simhamati*. After *Simhamati*, a holy and fully enlightened Tathâgata arose in the world, *Lokesvararâga* by name, perfect in knowledge and conduct, a Sugata, knowing the world, without a superior, charioteer of men whose passions have to be tamed, teacher of gods and men, a Buddha, a Bhagavat. And again during the time of the preaching of this holy and fully enlightened Tathâgata *Lokesvararâga*, O Ânanda, there was a Bhikshu, *Dharmâkara* by name, richly endowed with memory, with understanding, prudence, and wisdom,—richly endowed with vigour, and of noble character.

§ 4. ‘Then, O Ânanda, that Bhikshu *Dharmâkara*, having risen from his seat, having put his cloak on one shoulder, and knelt on the earth with his right knee, stretching forth his folded hands to where the Bhagavat Tathâgata *Lokesvararâga* was, and, after worshipping the Bhagavat, he, at that very time, praised him in his presence with these Gâthâs¹:

“O thou of immeasurable light, whose knowledge

¹ As the text of these Gâthâs is far from satisfactory, I have given a translation of the Chinese translation by Saṅghavarman at the end of my edition, *Anecdota Oxoniensia*, I, part ii, p. 79.

is endless and incomparable; not any other light can shine here (where thou art)! The rays of the moon of Śiva and of the jewel of the sun, were not bright here in the whole world. (1)

“The form also is infinite in the best of beings¹; thus also the voice of Buddha is of infinite sound; his virtue likewise, with meditation, knowledge², strength; like unto thee there is no one in this world. (2)

“The Law (dharma) is deep, wide, and subtle; the best of Buddhas is incomprehensible, like the ocean; therefore there is no further exaltation of the teacher; having left all faults, he is gone to the other shore³. (3)

“Then the best of Buddhas⁴, of endless light, lights up all regions, he the king of kings; and I, having become Buddha, and a master of the Law, may I deliver mankind from old age and death! (4)

“And I, on the strength of generosity, equanimity, virtue, forbearance, power, meditation and absorption, undertake here the first and best duties, and shall become a Buddha, the saviour of all beings. (5)

“And I, seeking for the knowledge of the best of the Blessed Ones, shall always worship many hundred thousands of koṭis of Buddhas, endless like the sand of the Gaṅgâ, the incomparable lords. (6)

¹ It would be better to read *sattvasâra* as a vocative. See p. 22, l. 5.

² I have translated as if the reading were *pragṛhâ*, which would, however, have spoiled the metre.

³ The text has *adhi-kâlam*, and *abhipâram* is suggested as a conjecture only.

⁴ I translate *buddhâvara*.

“Whatever worlds there are, similar (in number) to the sand of the Gaṅgâ, and the endless countries which exist besides, there everywhere I shall send out light, because I have attained such power¹. (7)

“My land is (to be) noble, the first and the best; the Bodhi-tree excellent in this world². There is incomparable happiness arising from Nirvâṇa, and this also I shall explain as vain. (8)

“Beings³ come hither from the ten quarters; having arrived there they quickly show my happiness. May Buddha there teach me the truth,—I form a desire full of true strength and vigour. (9)

“I, knowing the worlds of the ten quarters, possessed of absolute knowledge—they also always proclaim my thought! May I, gone to Avīkī hell, always abide there, but I shall never cease to practise the power of prayer! [i. e. May I remain in hell, if I cease to pray.]” (10)

§ 5. ‘Then, O Ānanda, that Bhikṣu Dharmākara, having praised the Bhagavat, the Tathâgata Lokeshvararâga, in his presence, with those Gâthâs, spoke thus: “O Bhagavat, I wish to know the highest perfect knowledge. Again and again I raise and incline my thoughts towards the highest perfect knowledge. May therefore the Bhagavat, as a teacher, thus teach me the Law, that I may quickly know the highest perfect knowledge. May I become in the world a Tathâgata, equal to the

¹ The text is obscure, Saṅghavarman translates: ‘My light will shine over all these countries, thus my strength and power will be immeasurable.’

² According to the Chinese translation.

³ Should it be sattvâ?

unequalled. And may the Bhagavat proclaim those signs by which I may comprehend the perfection of all good qualities of a Buddha country."

' After this, O Ânanda, the Bhagavat Lokeshvarârâga, the Tathâgata, thus spoke to that Bhikshu :

" Do you by yourself, O Bhikshu, know the perfection of all excellences and good qualities of a Buddha country ? "

' He said : " O Bhagavat, I could not do this, but the Bhagavat alone. Explain the perfection of the excellences and all the good qualities of Buddha countries of the other Tathâgatas, after hearing which we may fulfil every one of their signs."

' Then, O Ânanda, the Tathâgata Lokeshvarârâga, holy and fully enlightened, knowing the good disposition of that Bhikshu, taught for a full koî of years the perfection of all the excellences and good qualities of Buddha countries belonging to eighty-one hundred thousand niyutas of koîs of Buddhas, together with the signs, indication, and description, desiring welfare, wishing for benefits, compassionate, full of compassion, so that there might never be an end of Buddha countries, having conceived great pity for all beings. The measure of life of that Tathâgata was full forty kalpas.

§ 6. ' Then, O Ânanda, that Bhikshu Dharmâkara, taking the perfections of all the excellences and good qualities of those Buddha countries, of those eighty-one hundred thousand niyutas of koîs of Buddhas, and concentrating them all on one Buddha country, worshipped with his head the feet of the Bhagavat Lokeshvarârâga, the Tathâgata, turned respectfully round him to the right, and walked away from the presence of this Bhagavat. And

afterwards, for the space of five kalpas, he thus concentrated the perfection of all the excellences and good qualities of the Buddha countries, such as had never been known before in the ten quarters of the whole world, more excellent, and more perfect than any, and composed the most excellent prayer.

§ 7. 'Thus, O Ânanda, that Bhikshu concentrated in his mind a perfection of a Buddha country eighty-one times more immeasurable, noble, and excellent than the perfection of the eighty-one hundred thousand *niyutas* of *koṭis* of Buddha countries that had been told him by the Bhagavat Lokesvararâga, the Tathâgata. And then, proceeding to where the Tathâgata was, he worshipped the feet of the Bhagavat with his head, and said: "O Bhagavat, the perfection of all the excellences and good qualities of the Buddha countries has been concentrated by me."

'After this, O Ânanda, the Tathâgata Lokesvararâga thus spoke to the Bhikshu: "Preach then, O Bhikshu;—the Tathâgata allows it. Now is the proper time, O Bhikshu. Delight the assembly, produce joy, let the lion's voice be heard, so that now and hereafter, noble-minded Bodhisattvas, hearing it, may comprehend the different subjects (or occasions) of the prayers for the perfection of the good qualities of a Buddha country."

'Then, O Ânanda, that Bhikshu Dharmâkara thus spoke at that time to the Bhagavat: "May the Bhagavat thus listen to me, to what my own prayers are, and how, after I shall have obtained the highest perfect knowledge, my own Buddha country will then be endowed with all inconceivable excellences and good qualities."

§ 8. 1. "O Bhagavat, if in that Buddha country of mine there should be either hell, brute-creation¹, the realm of departed spirits, or the body of Asuras, then may I not obtain the highest perfect knowledge.

2. "O Bhagavat, if in that Buddha country of mine the beings who are born there should fall away (die), and fall into hell, the brute-creation, the realm of departed spirits, or into the body of Asuras, then may I not obtain the highest perfect knowledge.

3. "O Bhagavat, if in that Buddha country of mine the beings who are born there should not all be of one colour, viz. a golden colour, then may I not obtain the highest perfect knowledge.

4. "O Bhagavat, if in that Buddha country of mine there should be perceived any difference between gods and men, except when people count and tell, saying: 'These are gods and men, but only in ordinary and imperfect parlance,' then may I not obtain the highest perfect knowledge.

5. "O Bhagavat, if in that Buddha country of mine the beings who are born there should not be possessed of the highest Pâramitâs of miraculous power and self-control, so that they could at least in the shortest moment of one thought step over a hundred thousand niyutas of kotîs of Buddha countries, then may I not obtain the highest perfect knowledge.

6. "O Bhagavat, if in that Buddha country of mine the beings who are born there should not all be possessed of the recollection of their former births, so as at least to remember a hundred thousand

¹ Birth as an animal.

niyutas of koṭis of kalpas, then may I not obtain the highest perfect knowledge.

7. "O Bhagavat, if in that Buddha country of mine the beings who are born there should not all acquire the divine eye, so as at least to be able to see a hundred thousand niyutas of koṭis of worlds, then may I not obtain the highest perfect knowledge.

8. "O Bhagavat, if in that Buddha country of mine the beings who are born there should not all acquire the divine ear, so as at least to be able to hear at the same time the good Law from a hundred thousand niyutas of koṭis of Buddha countries, then may I not obtain the highest perfect knowledge.

9. "O Bhagavat, if in that Buddha country of mine the beings who are born there should not all be skilled in the knowledge of the thoughts of other people, so as at least to be able to know the deeds and thoughts of beings belonging to a hundred thousand niyutas of koṭis of Buddha countries, then may I not obtain the highest perfect knowledge.

10. "O Bhagavat, if in that Buddha country of mine the beings who are born there should form any idea of property, even with regard to their own body, then may I not obtain the highest perfect knowledge.

11. "O Bhagavat, if in that Buddha country of mine the beings who are born there should not all be firmly established, viz. in absolute truth, till they have reached Mahâparinirvâṇa, then may I not obtain the highest perfect knowledge.

12. "O Bhagavat, if any being should be able to count the pupils belonging to me after I have

obtained the highest perfect knowledge in that Buddha country of mine, even if all beings who are contained in those three millions of spheres of worlds¹, after having become Pratyekabuddhas², should be counting for a hundred thousand niyutas of koṭis of kalpas, then may I not obtain the highest perfect knowledge.

13. "O Bhagavat, if, after I have obtained the highest perfect knowledge, my light should be liable to be measured in this Buddha country of mine, even by the measure of a hundred thousand niyutas of koṭis of Buddha countries, then may I not obtain the highest perfect knowledge.

14. "O Bhagavat, if the measure of the life of the beings in that Buddha country of mine, after I have obtained the highest perfect knowledge, should be liable to be measured, excepting always by their own power of prayer, then may I not obtain the highest perfect knowledge.

15. "O Bhagavat, if the measure of my life after I have obtained Bodhi (Buddha knowledge) should be limited, even by numbering a hundred thousand niyutas of koṭis of kalpas, then may I not obtain the highest perfect knowledge.

16. "O Bhagavat, if, for the beings in this Buddha country of mine, after I have obtained Bodhi, even the name of sin should exist, then may I not obtain the highest perfect knowledge.

17. "O Bhagavat, if immeasurable and innumerable blessed Buddhas in immeasurable Buddha

¹ Trisâhasra mahâsâhasra.

² Men ready for Buddhahship, but who decline to preach or communicate their knowledge.

countries do not glorify my name, after I have obtained the Bodhi (knowledge); if they do not preach my fame and proclaim my praise, and utter it together, then may I not obtain the highest perfect knowledge.

18¹. "O Bhagavat, if those beings who have directed their thought towards the highest perfect knowledge in other worlds, and who, after having heard my name, when I have obtained the Bodhi (knowledge), have meditated on me with serene thoughts; if at the moment of their death, after having approached them, surrounded by an assembly of Bhikshus, I should not stand before them, worshipped by them, that is, so that their thoughts should not be troubled, then may I not obtain the highest perfect knowledge.

19. "O Bhagavat, if those beings who in immeasurable and innumerable Buddha countries, after they have heard my name, when I shall have obtained Bodhi, should direct their thought to be born in that Buddha country of mine, and should for that purpose bring their stock of merit to maturity, if these should not be born in that Buddha country, even those who have only ten times repeated the thought (of that Buddha country), barring always those beings who have committed the (five) *Ānantarya* sins², and who have caused an obstruction and abuse of the good Law, then may I not obtain the highest perfect knowledge.

20. "O Bhagavat, if those beings who have been

¹ On *Pravādhānas* 18 to 21, see note at the end.

² The five sins which bring immediate retribution. Cf. Childers, s. v.

born in that Buddha country of mine, after I have obtained Bodhi, should not all be bound to one birth only, before reaching the highest perfect knowledge, barring always the special prayers of those very noble-minded Bodhisattvas who have put on the whole armour (of the Law), who understand the welfare of all beings, who are devoted to all beings, who work for the attainment of Nirvâṇa of all beings, who wish to perform the duty of a Bodhisattva in all worlds, who wish to serve all Buddhas, and to bring beings, in number like grains of sand of the river Gaṅgâ, to the highest perfect knowledge, and who besides are turned towards the higher practice¹, and perfect in the practice of the Samantabhadra² discipline, then may I not obtain the highest perfect knowledge.

21. "O Bhagavat, if the Bodhisattvas who are born in that Buddha country of mine, after I have obtained Bodhi, should not all be able, after having gone to other Buddha countries, after their one morning-meal, to worship many hundreds of Buddhas, many thousands of Buddhas, many hundred thousands of Buddhas, many koṭis of Buddhas, &c., till up to many hundred thousand niyutas of koṭis of Buddhas, with objects which give every kind of pleasure, and this through the grace of the Buddha, then may I not obtain the highest perfect knowledge.

22. "O Bhagavat, if those Bodhisattvas in that Buddha country of mine, after I have obtained Bodhi, should wish their stock of merit to grow

¹ Possibly the same as the *uttarimagga*, Arhatship.

² See note at the end.

in the following shapes, viz. either in gold, in silver, in jewels, in pearls, in beryls, in shells, in stones, in corals, in crystal, in amber, in red pearls, in diamond, &c., or in any one of the other jewels ; or in all kinds of perfumes, in flowers, in garlands, in ointment, in incense-powder, in cloaks, in umbrellas, in flags, in banners, or in lamps ; or in all kinds of dancing, singing, and music ;—and if such gifts should not appear for them, from being produced as soon as thought of, then may I not obtain the highest perfect knowledge.

23. “ O Bhagavat, if those beings who are born in that Buddha country of mine, after I have obtained Bodhi, should not all recite the story of the Law which is accompanied by omniscience, then may I not obtain the highest perfect knowledge.

24. “ O Bhagavat, if the Bodhisattvas in that Buddha country of mine, after I have obtained Bodhi, should think thus: May we, remaining in this world, honour, revere, esteem, and worship the blessed Buddhas in immeasurable and innumerable Buddha countries, viz. with cloaks, alms-bowls, beds, stools, refreshments, medicines, utensils, with flowers, incense, lamps, perfumes, garlands, ointment, powder, cloaks, umbrellas, flags, banners, with different kinds of dancing, singing, and music, and with showers of jewels,—and if the blessed Buddhas should not accept them, when they are produced as soon as thought of, viz. from compassion, then may I not obtain the highest perfect knowledge.

25. “ O Bhagavat, if the Bodhisattvas who are born in that Buddha country of mine, after I have obtained Bodhi, should not all be in possession of strength of body as strong as the diamond (or thunderbolt ?) of

Nârâyana, then may I not obtain the highest perfect knowledge.

26. "O Bhagavat, if any being in that Buddha country of mine, after I have obtained Bodhi, should learn the limit of the beauty of (its) ornament, even if he be possessed of the divine eye, and should know (its) various beauty, saying: 'That Buddha country possesses so much beauty and so much magnificence,' then may I not obtain the highest perfect knowledge.

27. "O Bhagavat, if in that Buddha country of mine, after I have obtained Bodhi, a Bodhisattva possessed even of a very small stock of merit, should not perceive the Bodhi-tree of noble beauty, at least a hundred yoganās in height, then may I not obtain the highest perfect knowledge.

28. "O Bhagavat, if in that Buddha country of mine, after I have obtained Bodhi, either teaching or learning should have to be made by any being, and they should not all be in possession of the perfect knowledge, then may I not obtain the highest perfect knowledge.

29. "O Bhagavat, if that Buddha country of mine, after I have obtained Bodhi, should not be so brilliant, that in it could be seen on all sides immeasurable, innumerable, inconceivable, incomparable, immense Buddha countries, as a round face is seen in a highly burnished round mirror, then may I not obtain the highest perfect knowledge.

30. "O Bhagavat, if in that Buddha country of mine, after I have obtained Bodhi, there should not be a hundred thousand of vases full of different sweet perfumes, made of all kinds of jewels, always smoking with incense, fit for the worship of Bodhi-

sattvas and Tathâgatas, rising into the sky beyond gods, men, and all things, then may I not obtain the highest perfect knowledge.

31. "O Bhagavat, if in that Buddha country of mine, after I have obtained Bodhi, there should not be showers of sweet jewel-flowers, always pouring down, and if there should not be sweet-sounding music-clouds, always playing, then may I not obtain the highest perfect knowledge.

32. "O Bhagavat, if the beings belonging to me, after I have obtained Bodhi, who are visible by their splendour, in immeasurable, innumerable, inconceivable, incomparable worlds, should not all be filled with pleasure, far beyond gods and men, then may I not obtain the highest perfect knowledge.

33. "O Bhagavat, if, after I have obtained Bodhi, the noble-minded Bodhisattvas in immeasurable, inconceivable, incomparable, immense Buddha countries on all sides, after having heard my name, should not be delivered from birth, through the merit arising from that hearing, and should not be strong in the knowledge of Dhâranis, until they have obtained the very throne of Bodhi, then may I not obtain the highest perfect knowledge.

34. "O Bhagavat, if, after I have obtained Bodhi, women in immeasurable, innumerable, inconceivable, incomparable, immense Buddha countries on all sides, after having heard my name, should allow carelessness to arise, should not turn their thoughts towards Bodhi, should, when they are free from birth, not despise their female nature; and if they, being born again, should assume a second female nature, then may I not obtain the highest perfect knowledge.

35. "O Bhagavat, if, after I have obtained Bodhi, the Bodhisattvas who in immeasurable, innumerable, inconceivable, incomparable, immense Buddha countries round about in the ten quarters having heard my name, and having fallen down, shall worship me with prostrate reverence, should not, when performing the duty of Bodhisattvas, be honoured by the world and by the gods, then may I not obtain the highest perfect knowledge.

36. "O Bhagavat, if, after I have obtained Bodhi, the work of dyeing, sewing, drying, washing of his cloaks should have to be performed by any Bodhisattva, and they should not perceive themselves, as quick as thought, covered by newly-produced excellent cloaks, granted to them by the Tathâgata, then may I not obtain the highest perfect knowledge.

37. "O Bhagavat, if the beings who are born at the same time in that Buddha country, after I have obtained Bodhi, should not obtain such happiness as that of the holy Bhikshu who is free from pain and has obtained the third meditation, then may I not obtain the highest perfect knowledge.

38. "O Bhagavat, if those Bodhisattvas who are born in that Buddha country of mine, after I have obtained Bodhi, should not produce from different jewel-trees such a mass of excellent ornaments in that Buddha country, as they should wish for, then may I not obtain the highest perfect knowledge.

39. "O Bhagavat, if the Bodhisattvas who are born in other Buddha countries, when they have heard my name, after I shall have obtained Bodhi, should suffer any diminution in the strength of their senses, then may I not obtain the highest perfect knowledge.

40. "O Bhagavat, if, after I have obtained Bodhi, the Bodhisattvas, from hearing my name in a place of a different Buddha country, should not obtain the Samâdhi (ecstasy) called Suvibhaktavati, in which Samâdhi the Bodhisattvas will see immeasurable, innumerable, inconceivable, incomparable, immense, blessed Buddhas one moment after another; and if that Samâdhi of theirs should come to an end meanwhile, then may I not obtain the highest perfect knowledge.

41. "O Bhagavat, if, after I have obtained Bodhi, beings, having heard my name in Buddha countries different from this, should not, through the stock of merit which follows on that hearing, obtain birth in a noble family, till they arrive at Bodhi, then may I not obtain the highest perfect knowledge.

42. "O Bhagavat, if, after I have obtained Bodhi, the Bodhisattvas who live in other Buddha countries, after hearing my name, till they have reached Bodhi by the stock of merit which follows on that hearing, should not all obtain a combination of their stock of merit with the joy and gladness of their Bodhisattva life, then may I not obtain the highest perfect knowledge.

43. "O Bhagavat, if, after I have obtained Bodhi, the Bodhisattvas, as soon as they have heard my name, in other worlds, should not obtain the Samâdhi called Samantânugata, in which Bodhisattvas honour one moment after another immeasurable, innumerable, inconceivable, incomparable, immense, blessed Buddhas, and if that Samâdhi of theirs should come to an end before they have reached the throne of Bodhi, then may I not obtain the highest perfect knowledge.

44. "O Bhagavat, if the beings who are born in that Buddha country of mine, after I have obtained Bodhi, should not hear, as quick as thought, such a teaching of the Law as they wish to hear, then may I not obtain the highest perfect knowledge.

45. "O Bhagavat, if, after I have obtained Bodhi, the Bodhisattvas in this and other Buddha countries, as soon as they have heard my name, should ever turn back from the highest perfect knowledge, then may I not obtain the highest perfect knowledge.

46. "O Bhagavat, if, after I have obtained Bodhi, and have become a Buddha-teacher, the Bodhisattvas who hear my name in Buddha countries, and obtain the first, the second, and the third degrees of endurance, as soon as they have heard my name, should turn away again from Buddha, the Law, and the Church, then may I not obtain the highest perfect knowledge."

§ 9. 'And again, O Ânanda, when he had spoken such prayers, that Bhikshu Dharmâkara, at that time, through the grace of Buddha spoke these verses¹:

1. "If, when I have obtained Bodhi, there should not be for me an excellent *Prañidhâna* of such a character, then, O Prince, O Best of beings, may I not be endowed with the ten powers, incomparable, worthy of offerings².

2. "If there should not be for me such a country, endowed with many and various mighty and divine

¹ The translation of these verses, owing to the imperfect state of the text, is in many places tentative only.

² See verse 10.

endowments, I should gladly go to hell, suffering pain, and not be a King of treasures¹.

3. "If, when I have approached the Bodhi throne, my name should not quickly reach the ten quarters, the broad and many endless Buddha countries, may I not be a lord of the world, endowed with power.

4. "If indeed I should delight in the enjoyments of love, being deprived of zeal, understanding and prudence, even after having reached the incomparable and blessed Bodhi, may I not be a teacher in the world, endowed with power.

5. "The lord of vast light, incomparable and infinite, has illuminated all Buddha countries in all the quarters, he has quieted passions, all sins and errors, he has quieted the fire in the walk of hell.

6. "After making his broad eye lustrous, after driving away the darkness from all men, after removing all untimely misfortunes, he led hither those who dwell in Svarga (heaven) and who shine with endless light.

7. "The splendour of sun and moon does not shine in heaven, nor the fiery splendour of the maze of jewels of the gods; the Lord overcomes all splendour, he, the bright one, who has performed his former discipline.

8. "He is the best of men, the treasure of all who suffer; there is no one like him in all the quarters. Having completed a hundred thousand of good works, he, in his assembly, raised the lion-voice of Buddha.

9. "After having worshipped former self-existing *Ginas*, after having performed immeasurable *ko/is*

¹ A Nâga king?

of vows and penances, he became in this, his best of spiritual existences, the best of beings, possessed of the full power of prayers.

10. "As the Bhagavat, the Lord, who is possessed of unlimited light of knowledge, knows the three kinds of knowledge in the world, may I also be worthy of equal offerings¹, the best of sages, the leader of men.

11. "If, O Lord, this my prayer succeeds, after I have obtained Bodhi, may this sphere of a thousand worlds tremble, and may a shower of flowers descend on the hosts of gods."

12. 'Then the earth trembled, flowers were showered down, hundreds of instruments resounded in the sky, powder of heavenly sweet sandal-wood was scattered, and there was a voice saying: "Thou wilt be a Buddha in the world."

§ 10. 'That Bhikshu Dharmâkara, the noble-minded Bodhisattva, O Ânanda, was possessed of this perfection of prayers. And a few Bodhisattvas only, O Ânanda, are possessed of such a perfection of prayers. There is on this earth an appearance of a few only of such prayers. Of a few, however, existence cannot be denied.

'Then again, O Ânanda, this Bhikshu Dharmâkara having recited these peculiar prayers before the Bhagavat Lokeshvararâga, the Tathâgata, and before the world including gods, Mâra, and Brahman, and before people consisting of Sramayas and Brâhmayas with gods, men, and Asuras, was established in the attainment of the true promise. And proclaiming this purity of the Buddha country, this

¹ See verse 1.

greatness and excellency of the Buddha country, and performing the duty of a Bodhisattva, he never conceived the remotest thoughts of lust, malevolence, and cruelty, during a hundred thousand *niyutas* of *koṭis* of years, immeasurable, innumerable, inconceivable, incomparable, measureless, immense, inexpressible; and he never conceived the idea of lust, malevolence, and cruelty, nay, he never conceived the idea of form, sound, smell, taste, and touch. He was gentle, charming indeed, and compassionate; pleasant to live with, agreeable, amiable, content, of few wishes, satisfied, retired, not evil, not foolish, not suspicious, not crooked, not wicked, not deceitful, tender¹, kindly speaking, always zealous, docile in the searching after the pure Law. And for the good of all beings, he recited the great prayer, showing respect to friends, teachers, masters, the Church, the Law, and Buddha, always girded for the performance of the duties of the Bodhisattva, righteous, gentle, not deceitful, not flattering, virtuous, a leader for the sake of rousing others to perform all good laws, producing by his activity the ideas of emptiness, causelessness, and purposelessness, and he was well guarded in his speech. Then, performing the duties of a Bodhisattva, after having given up all speaking which, when spoken, serves to injure one's self or others or both, he employed only such speech as served the pleasure and benefit of himself, others, or both. And he was so wise that, when entering into capitals, kingdoms, countries, towns, cities, and villages, he was always perfectly restrained with regard to all objects of sense. Performing

¹ Sukhiloma, for *sukhulâma* or *sukhumâla* (i.e. *sukumîra*).

himself the duties of the Bodhisattva without interruption, he walked himself in the highest perfection (pâramitâ) of liberality, and he also roused others to walk in the same. And himself walking in the highest perfections of knowledge, meditation, strength, patience, and virtue, he roused others also to walk in the same. And he has collected so large a stock of merit that, wherever he is born, there arise for him many hundreds of thousands of niyutas of koṭis of treasures from out the earth.

‘ By him, while he was thus performing the duties of a Bodhisattva, immeasurable and innumerable hundreds of thousands of niyutas of koṭis of beings were established in perfect enlightenment, of whom it is not easy to know the limit by means of speech. So many immeasurable and innumerable holy Buddhas were honoured, revered, esteemed, and worshipped, and enabled to touch whatever causes pleasure, such as cloaks, alms-bowls, couches, seats, refreshments, medicines, and other furniture. It is not easy to know the limit by pointing it out in words, as to how many beings were established by him in the noble families of Brâhmanas, Kshatriyas, ministers, householders, and merchants. In the same manner they were established in the sovereignty of Gambûdvîpa (India), and they were established in the character of Kakravartins, Lokapâlas, Sakras, Suyâmas, Sutushitas, Sunirmitas, Vasavartins, Devarâgas, and Mahâbrahmanas. So many immeasurable and innumerable Buddhas were honoured, revered, esteemed, and worshipped, and requested to turn the wheel of the Law, of whom it is not easy to know the limit by means of words.

‘ And he collected such virtue, that out of his

mouth, while performing the duties of a Bodhisattva, during immeasurable, innumerable, inconceivable, incomparable, immense, measureless, inexpressible koṭis of kalpas, there breathed a sweet and more than heavenly smell of sandal-wood. From all the pores of his hair there arose the smell of lotus, and he was pleasing to everybody, gracious and beautiful, endowed with the fulness of the best bright colour¹. As his body was adorned with all the good signs and marks, there arose from the pores (of his hair) and from the palms of his hands all sorts of precious ornaments in the shape of all kinds of cloaks and vestments, in the shape of all kinds of flowers, incense, scents, garlands, ointments, umbrellas, flags, and banners, and in the shape of all kinds of instrumental music. And there appeared also, streaming forth from the palms of his hands, all kinds of viands and drink, food, hard and soft, and sweetmeats, and all kinds of enjoyments and pleasures. Thus then that Bhikshu Dharmākara, O Ânanda, had obtained the command of all necessities, after performing the duties of a Bodhisattva.'

§ II. After this, the blessed Ânanda thus spoke to the Bhagavat: 'O Bhagavat, has that Bhikshu Dharmākara, the noble-minded Bodhisattva, after having obtained the highest perfect knowledge, passed away, having entered Nirvâṇa, or has he not yet been enlightened, or is he now living and enlightened, and does he dwell now, remain, support himself, and teach the Law?'

The Bhagavat said: 'Not indeed, O Ânanda, has

¹ See Lal. Vist. p. 337.

that Tathâgata passed away, nor has he not yet come, but the Tathâgata, the holy, after having obtained the highest perfect knowledge, dwells now, remains, supports himself, and teaches the Law, in the western quarter, in the Buddha country, distant from this world by a hundred thousand *niyutas* of *koṭis* of Buddha countries, in the world which is called Sukhâvatî, being called Amitâbha, the Tathâgata, holy and fully enlightened. He is surrounded by innumerable Bodhisattvas, and worshipped by endless *Srâvakas*, and in possession of the endless perfection of his Buddha country.

§ 12. 'And his light is immeasurable, so that it is not easy to know the limit of its measure, saying, he stands illuminating so many hundreds of Buddha countries, so many thousands of Buddha countries, so many hundred thousands of Buddha countries, so many *koṭis* of Buddha countries, so many hundred *koṭis* of Buddha countries, so many thousand *koṭis* of Buddha countries, so many hundred thousands of *koṭis* of Buddha countries, so many hundred thousands of *niyutas* of *koṭis* of Buddha countries. But indeed, O Ânanda, to put it briefly, a hundred thousand *niyutas* of *koṭis* of Buddha countries, equal to the sands of the river Gaṅgâ, are always lighted up in the eastern quarter, by the light of that Bhagavat Amitâbha. Thus on every side in the southern, western, northern quarter, in the zenith and nadir, in every one of these quarters, there are a hundred thousand *niyutas* of *koṭis* of Buddha countries, like the sands of the river Gaṅgâ, always lighted up by the light of that Bhagavat Amitâbha, excepting the Buddhas, the Bhagavats, who, through the practice of their former

prayers, have lighted up the world by their own light, which is a fathom in length, or by their light which is one, two, three, four, five, ten, twenty, thirty, forty, or fifty *yoganas* in length, or a hundred or thousand or hundred thousand *yoganas* in length, until their brightness reaches many hundred thousand *niyutas* of *koṭis* of *yoganas* in length. There is not, O *Ânanda*, any case of likeness, by which the extent of the light of that *Tathâgata Amîtâbha* could be understood. Hence, O *Ânanda*, for that reason that *Tathâgata* is called *Amitâbha* (possessed of infinite light), and he is called *Amitaprabha* (possessed of infinite splendour), *Amitaprabhâsa* (possessed of infinite brilliancy), *Asamâptaprabha* (whose light is never finished), *Asaṅgataprabha* (whose light is not conditioned), *Prabhâsikhotsrîṣṭhaprabha* (whose light proceeds from flames of light), *Sadivyaṃanîprabha* (whose light is that of heavenly jewels), *Apratihatarasmirâgaprabha* (whose light has the colour of unimpeded rays), *Râganiyaprabha* (possessed of beautiful light), *Premaniyaprabha* (possessed of lovely light), *Pramodaniyaprabha* (possessed of delightful light), *Saṅgamaniyaprabha* (possessed of attractive light), *Upoṣhaniyaprabha* (possessed of pleasant light), *Anibandhaniyaprabha*¹ (possessed of light that cannot be stopped), *Ativîryaprabha* (possessed of extremely powerful light), *Atulyaprabha* (possessed of incomparable light), *Abhibhûyanarendrâbhûtrayendraprabha*² (possessed of light greater than that of

¹ This seems better than *nibandhaniyaprabha*, as printed in the text.

² This reading is conjectural and the translation doubtful. Perhaps the text was *anabhibhûyanarendrâbhûtrayendraprabha*.

the lords of men, nay, the lords of the three worlds), *Srântasaññayendusûryagihmikaravaprabha* (possessed of light which bends the full moon and the sun), *Abhibhûyalokapâlasakrabrahmasuddhâvâsamahesvarasarvadevagihmikaravaprabha* (possessed of light which bends all the conquered gods, Mahesvara, the *Suddhâvâsas*, Brahman, Sakra, and the *Lokapâlas*).

‘This splendour of the *Ârya* (noble) is pure, great, producing bodily pleasure, happiness of mind, producing happiness, delight, and joy for men and not-men, *Kinnaras*, *Mahoragas*, *Garuḍas*, *Gandharvas*, *Yakshas*, *Nâgas*, *Asuras*, and *Devas*; and producing the pleasure of beings of good disposition¹.

‘And in this manner, O *Ânanda*, the *Tathâgata*² might speak for a whole kalpa on the work of the *Tathâgata Amitâbha*, beginning with his light, and yet he would not be able to reach the end of the virtues of that light of that *Tathâgata*, neither would there be any failure of the self-confidence in the *Tathâgata* himself. And why? Because, O *Ânanda*, both these things are immeasurable, innumerable, inconceivable, and endless, viz. first, the greatness of the excellence of the light of that *Tathâgata Amitâbha*, the *Bhagavat*, and secondly, the unsurpassed light of the knowledge possessed by the *Tathâgata* (by myself).

¹ Here the text adds (p. 30, l. 4), *kalyakusalamimimevadviprâmodyakaranî*. The whole sentence is unintelligible.

² This refers to the *Bhagavat Sâkyamuni* himself, who speaks of himself as the *Tathâgata*. What he means to say is that the light of *Amitâbha* is infinite and that therefore even the *Tathâgata* could not finish the description of it. Yet this would not detract from the infinite power of the *Tathâgata* or diminish his *vaiśâradya* because that power too is infinite.

§ 13. 'And, O Ânanda, the assembly of the hearers of that Tathâgata Amitâbha is immeasurable, so that it is not easy to learn its measure, so as to be able to say, there are so many *koṭis* of the hearers, so many hundreds, thousands, hundred-thousands, *kaṅkaras*, *vimbaras*, *nayutas* (*niyutas*?), *ayutas*, *akshobhyas*, *vivâhas* (masc.), *srotas* (?), *ogas*¹, so many periods, called immeasurable, innumerable, countless, incomparable, inconceivable. Now, for instance, O Ânanda, the Bhikshu Maudgalyâyana having obtained miraculous power, might, if he wished, count² in one day and night, how many kinds of stars there are in the universal world. Then, let there be a hundred thousand *niyutas* of *koṭis* of such men, endowed with miraculous powers, and let them do nothing else but count the first company (only) of the hearers of the Tathâgata Amitâbha, during a hundred thousand *niyutas* of *koṭis* of years, and yet by them thus counting even the hundredth part would not be counted, even the thousandth, even the hundred thousandth; nay, not even so far as the minutest part, or likeness, or approach³ towards it would have been counted.

'Thus, for instance, O Ânanda, a man might throw out from the great ocean, which is not to be measured across by less than eighty-four thousand *yoganas*, one single drop of water by the sharp end of hair, which is divided a hundred times. What do you think then, Ânanda,—which would be greater, one drop of water which has been thrown up by the

¹ All these are names of fanciful measures.

² *Nâgareṇa*, 'with an instrument' or 'by some clever contrivance.'

³ See Kern's translation of the *Saddharmapundarika*, p. 317, note 2.

sharp pointed hair divided a hundred times, or the mass of water left in the great ocean ?'

Ânanda said : ' Even a thousand *yoganas*, O Bhagavat, would be a small portion of the great ocean, how much more then one drop of water thrown out by the sharp pointed hair divided a hundred times !'

Bhagavat said : ' As that one drop of water, exactly so large (so small in proportion) was the first company of the hearers. And let there be reckoning made by those Bhikshus, who are like Maudgalyâyana, counting for a hundred thousand *niyutas* of *koṭis* of years, and yet, as to the mass of water left in the great ocean, it would even then have to be considered as not counted. How much more with regard to the second, third, and the rest of the companies of the hearers ! Therefore the mass of hearers of the Bhagavat is endless and boundless, and receives the name of "immeasurable and innumerable."

§ 14. ' And, O Ânanda, the length of the life of that Bhagavat Amitâbha, the Tathâgata, is immeasurable, so that it is not easy to know its length, so as to be able to say (that it comprises) so many hundreds of kalpas, so many thousands of kalpas, so many hundred thousands of kalpas, so many *koṭis* of kalpas, so many hundreds of *koṭis* of kalpas, so many thousands of *koṭis* of kalpas, so many hundred thousands of *koṭis* of kalpas, so many hundred thousands of *niyutas* of *koṭis* of kalpas. Therefore, O Ânanda, the limit of the measure of the life of that Bhagavat is immeasurable indeed. Therefore that Tathâgata is called Amitâyus.

' And as, O Ânanda, the rule of making known the reckoning of kalpas exists here in this world, ten kalpas have passed now since Bhagavat Amitâyus,

the Tathâgata, arose and awoke to the highest perfect knowledge.

§ 15. 'And, O Ânanda, the world called Sukhâvatî belonging to that Bhagavat Amitâbha is prosperous, rich, good to live in, fertile, lovely, and filled with many gods and men. Then, O Ânanda, in that world there are neither hells, nor the brute creation, nor the realm of departed spirits, nor bodies of Asuras, nor untimely births¹. And there do not appear in this world such gems as are known in the world Sukhâvatî.

§ 16. 'Now, O Ânanda, that world Sukhâvatî is fragrant with several sweet-smelling scents, rich in manifold flowers and fruits, adorned with gem trees, and frequented by tribes of manifold sweet-voiced birds, which have been made by the Tathâgata (on purpose²). And, O Ânanda, those gem trees are of several colours, of many colours, and of many hundred thousand colours. There are gem trees there of golden-colour, and made of gold. There are those of silver-colour, and made of silver. There are those of beryl-colour, and made of beryl. There are those of crystal-colour, and made of crystal. There are those of coral-colour, and made of coral. There are those of red pearl-colour, and made of red pearls. There are those of diamond-colour, and made of diamonds.

'There are some trees of two gems, viz. gold and silver. There are some of three gems, viz. gold, silver, and beryl. There are some of four gems,

¹ These untimely births, i. e. being born out of time, when there are no Buddhas to listen to, are not mentioned in the first Pravâdhâna; nor the jewels.

² Cf. the eighth paragraph in the Smaller Sukhâvatî-vyûha.

viz. gold, silver, beryl, and crystal. There are some of five gems, viz. gold, silver, beryl, crystal, and coral. There are some of six gems, viz. gold, silver, beryl, crystal, coral, and red pearls. There are some of seven gems, viz. gold, silver, beryl, crystal, coral, red pearls, and diamonds as the seventh.

‘And there, O Ânanda, of the trees made of gold, the flowers, leaves, small branches, branches, trunks, and roots are made of gold, and the fruits are made of silver. Of trees made of silver, the flowers, leaves, small branches, branches, trunks, and roots are made of silver only, and the fruits are made of beryl. Of trees made of beryl, the flowers, leaves, small branches, branches, trunks, and roots are made of beryl, and the fruits are made of crystal. Of trees made of crystal, the flowers, leaves, small branches, branches, trunks, and roots are made of crystal only, and the fruits are made of coral. Of trees made of coral, the flowers, leaves, small branches, branches, trunks, and roots are made of coral only, and the fruits are made of red pearls. Of trees made of red pearls, the flowers, leaves, small branches, branches, trunks, and roots are made of red pearls only, and the fruits are made of diamonds. Of trees made of diamonds, the flowers, leaves, small branches, branches, trunks, and roots are made of diamonds only, and the fruits are made of gold.

‘Of some trees, O Ânanda, the roots are made of gold, the trunks of silver, the branches of beryl, the small branches of crystal, the leaves of coral, the flowers of red pearls, and the fruits of diamonds. Of some trees, O Ânanda, the roots are made of

silver, the trunks of beryl, the branches of crystal, the small branches of coral, the leaves of red pearls, the flowers of diamonds, and the fruits of gold. Of some trees, O Ânanda, the roots are made of beryl, the trunks of crystal, the branches of coral, the small branches of red pearls, the leaves of diamonds, the flowers of gold, and the fruits of silver. Of some trees, O Ânanda, the roots are made of crystal, the trunks of coral, the branches of red pearls, the small branches of diamonds, the leaves of gold, the flowers of silver, and the fruits of beryl. Of some trees, O Ânanda, the roots are made of coral, the trunks of red pearls, the branches of diamonds, the small branches of gold, the leaves of silver, the flowers of beryl, and the fruits of crystal. Of some trees, O Ânanda, the roots are made of red pearls, the trunks of diamonds, the branches of gold, the small branches of silver, the leaves of beryl, the flowers of crystal, and the fruits of coral. Of some trees, O Ânanda, the roots are made of diamonds, the trunks of gold, the branches of silver, the small branches of beryl, the leaves of crystal, the flowers of coral, and the fruits of red pearls. Of some trees, O Ânanda, the roots are made of the seven gems, the trunks of the seven gems, the branches of the seven gems, the small branches of the seven gems, the leaves of the seven gems, the flowers of the seven gems, and the fruits of the seven gems.

‘And, O Ânanda, the roots, trunks, branches, small branches, leaves, flowers, and fruits of all those trees are pleasant to touch, and fragrant. And, when those (trees) are moved by the wind, a sweet and delightful sound proceeds from them, never

tiring, and never disagreeable to hear. That Buddha country, O Ânanda, is always on every side surrounded by such trees made of the seven gems, by masses of Kadali (banana) trees, and rows of palm-trees made of the seven gems, and entirely surrounded with golden nets, and wholly covered with lotus flowers, made of all kinds of gems.

‘There are lotus flowers there, half a yogana in circumference. There are others, one yogana in circumference; and others, two, three, four, or five yoganans in circumference; nay, there are some, as much as ten yoganans in circumference. And from each gem-lotus there proceed thirty-six hundred thousand koṭis of rays of light. And from each ray of light there proceed thirty-six hundred thousand koṭis of Buddhas, with bodies of golden-colour, possessed of the thirty-two marks of great men, who go and teach the Law to beings in the immeasurable and innumerable worlds in the eastern quarter. Thus also in the southern, western, and northern quarters, above and below, in the cardinal and intermediate points, they go their way to the immeasurable and innumerable worlds and teach the Law to beings in the whole world.

§ 17. ‘And again, O Ânanda, there are no black mountains anywhere in that Buddha country, nor anywhere jewel mountains, nor anywhere Sumerus, kings of mountains, nor anywhere *Kakravâḍas*, great *Kakravâḍas*, kings of mountains. And that Buddha country is level on every side, lovely, like the palm of the hand, with districts full of jewels and treasures of every kind.’

After this, the blessed Ânanda spoke thus to the Bhagavat: ‘But in that case, O Bhagavat, where

do the gods consisting of the companies of the four Mahârâgas who dwell on the side of the Sumeru, and where do the Trâyastriṃsa gods who dwell on the top of the Sumeru, find their place ?'

Bhagavat said : 'What do you think, O Ânanda, where do these other beings find their place, who in this world dwell above the king of mountains, Sumeru, namely, the Yâmadevas, Tushitas, Nirmânaratis, Paranirmitavaśavartins, Brahmakâyikas, Brahmapurohitas, Mahâbrahmans, as far as the Akanishṭhas ?'

Ânanda replied : 'O Bhagavat, the result of works and the outcome of works are inconceivable' (i.e. I do not understand it).

Bhagavat said : 'Here, you see, the result of works and the outcome of works are inconceivable. But to the blessed Buddhas the position of Buddhas is not inconceivable, while to thee the holy and miraculous power of virtuous beings, whose stock of merit has become ripened, seems inconceivable.'

Ânanda said : 'I had no doubt on this, no difference of opinion, or hesitation ; on the contrary, I ask only the Tathâgata about this matter in order to destroy the doubts, the differences of opinion, and the hesitations of future beings.'

Bhagavat said : 'All right, Ânanda, this is what you ought to do.

§ 18. 'In that world Sukhâvatî, O Ânanda, there flow different kinds of rivers ; there are great rivers there, one yogana in breadth ; there are rivers up to twenty, thirty, forty, fifty yoganans in breadth, and up to twelve yoganans in depth. All these rivers are delightful, carrying water of different sweet odour, carrying bunches of flowers adorned with various

gems, resounding with sweet voices. ¹ And, O Ânanda, there proceeds from an instrument which consists of hundred thousand *koṭis* of parts, which embodies heavenly music and is played by clever people, the same delightful sound which proceeds from those great rivers, the sound which is deep, unknown, incomprehensible, clear, pleasant to the ear, touching the heart, beloved, sweet, delightful, never tiring, never disagreeable, pleasant to hear, as if it always said, "Non-eternal, peaceful, unreal." Such a sound comes to be heard by these beings.

' And again, O Ânanda, the borders of those great rivers on both sides are filled with jewel trees of various scents, from which bunches of flowers, leaves, and branches of all kinds hang down. And if the beings, who are on the borders of those rivers, wish to enjoy sport full of heavenly delights, the water rises to the ankle only after they have stepped into the rivers, if they wish it to be so; or if they wish it, the water rises to their knees, to their hips, to their sides, and to their ears. And heavenly pleasures arise. Again, if the beings then wish the water to be cold, it is cold; if they wish it to be hot, it is hot; if they wish it to be hot and cold, it is hot and cold, according to their pleasure.

' And those great rivers flow along, full of water scented with the best perfumes of the Uragasâra sandal-wood, of Tagaras, Kâlânusârin (dark, fragrant sandal-wood) trees, Agarus, and heavenly Tamâlapatras; covered with flowers of the white water-lilies, and heavenly Utpalas, Padmas, Kumudas, and Pundarikas; full of delightful sounds of peacocks,

¹ Instead of *tâsâm*, it is better to read *tathâ*.

sparrows, *kunâlas*, cuckoos, *sârikas*, parrots, ducks, geese, herons, cranes, swans ¹ and others ; with small islands inhabited by flocks of birds, created by the Tathâgata ; adorned with fields, full of metals ; with fords on which it is easy to drink, free from mud, and covered with gold dust. And when these beings there desire, thinking what kind of wishes should be fulfilled for them, then exactly such wishes are fulfilled for them according to the Law ².

‘ And, O Ânanda, the sound which rises from that water is delightful, and the whole Buddha country is aroused by it. And if beings, who stand on the borders of the river, wish that the sound should not come within their ear-shot, then it does not come within their ear-shot, even if they are possessed of the heavenly ear. And whatever sound a man wishes to hear, exactly that delightful sound he hears, as for instance, the sound “ Buddha, Dharma (the Law), Saṅgha (the Church), the Pâramitâs (highest perfections), the Bhûmis (stages), the Balas (powers), Vaisâradya (perfections), Âvenikabuddhadharma (freedom from attachment), Pratisamvit (consciousness) ; Sûnyatâ (emptiness), Animitta (unconditioned), Apravîhita (free from desire), Anabhisamskâra (not made), Agâta (not born), Anutpâda (without origin), Abhâva (not being), and Nirodha (cessation) ; Sânta, prasânta, and upasânta (peace) ; Mahâmaitrî (great love), Mahâkaruṇâ (great pity), Mahâmuditâ (great rejoicing), and Mahopekshâ (great forgiveness) ; Anutpattikadharmakshânti

¹ The Tibetan translation puts these birds as follows: geese, swans, cranes, ducks, *kâranda*vas, parrots, *grouse* (*kokilas*), *kunâlas*, *kalaviṅkas*, and peacocks.

² Instead of Dharmâh, the Tibetan translator seems to have read Dharmavat.

(resignation to consequences which have not yet arisen), and Abhishekabhûmipratilambha (attainment of the royal stage)."

'And having heard these sounds, everybody feels the highest delight and pleasure accompanied by retirement, passionlessness, quiet, cessation, law, and a stock of merit leading to the perfect knowledge.

'And, O Ânanda, there is nowhere in that Sukhâvati world any sound of sin, obstacle, misfortune, distress, and destruction; there is nowhere any sound of pain, even the sound of perceiving what is neither pain nor pleasure is not there, O Ânanda, how much less the sound of pain. For that reason, O Ânanda, that world is called Sukhâvati, shortly, but not in full. For, O Ânanda, the whole kalpa would come to an end, while the different causes of the pleasure of the world Sukhâvati are being praised, and even then the end of those causes of happiness could not be reached.

§ 19. 'And again, O Ânanda, the beings, who have been and will be born in that world Sukhâvati, will be endowed with such colour, strength, vigour, height and breadth, dominion, accumulation of virtue¹; with such enjoyments of dress, ornaments, gardens, palaces, and pavilions; and such enjoyments of touch, taste, smell, and sound; in fact with all enjoyments and pleasures, exactly like the Paranirmitavasavartin gods.

'And again, O Ânanda, in that world Sukhâvati, beings do not take food consisting of gross materials of gravy or molasses; but whatever food they desire, such food they perceive, as if it were taken,

¹ Here the text seems corrupt.

and become delighted in body and mind. Yet they need not put it into their mouth.

‘And if, after they are satisfied, they wish different kinds of perfumes, then with these very heavenly kinds of perfumes the whole Buddha country is scented. And whosoever wishes to perceive there such perfume, every perfume of every scent of the Gandharvarâga does always reach his nose ¹.

‘And in the same manner, if they desire musical instruments, banners, flags, umbrellas, cloaks, powders, ointments, garlands, and scents, then the whole Buddha country shines with such things. If they desire cloaks of different colours and many hundred thousand colours, then with these very best cloaks the whole Buddha country shines. And the people feel themselves covered with them.

‘And if they desire such ornaments, as for instance, head-ornaments, ear-ornaments, neck-ornaments, hand and foot ornaments, namely, diadems, earrings, bracelets, armlets, necklaces, chains, ear-jewels, seals, gold strings, girdles, gold nets ², pearl nets, jewel nets, nets of bells made of gold and jewels, then they see that Buddha country shining with such ornaments adorned with many hundred thousand jewels, that are fastened to ornament-trees. And they perceive themselves to be adorned with these ornaments.

‘And if they desire a palace, with colours and emblems of such and such height and width, adorned with hundred thousand gates made with different

¹ The Tibetan translator seems to have read: *tatra yas tam gandham âghrâtukâmo na bhavati, tasya sarvaso gandhasaṅgñâ vâsanâ ka na samudâkarati.*

² The Tibetan translation suggests the reading *svaṇagâlâ*.

jewels, covered with different heavenly flowers¹, full of couches strewn with beautiful cushions, then exactly such a palace appears before them. And in these delightful palaces they dwell, play, sport, walk about, being honoured, and surrounded by seven times seven thousands of Apsarases.

§ 20. 'And in that world, there is no difference between gods and men, except when they are spoken of in ordinary and imperfect parlance as gods and men. And, O Ânanda, as a low man and impotent man, before the face of the mighty king, is neither bright, nor warm, nor brilliant, nor is he self-confident and radiant,—thus Sakra, king of the Devas, if before the face of the Paranirmitavasavartin gods, is neither bright, nor warm, nor brilliant, namely, with regard to his gardens, palaces, dresses, ornaments, his dominion, his perfection, his miraculous power, or his supremacy, his comprehension of the Law, and his full enjoyment of the Law. And, O Ânanda, as the Paranirmitavasavartin gods are there, thus men must be considered in the world Sukhâvati.

§ 21. 'And again, O Ânanda, in that world Sukhâvati, when the time of forenoon has come, the winds are greatly agitated and blowing everywhere in the four quarters. And they shake and drive many beautiful, graceful, and many-coloured stalks of the gem trees, which are perfumed with sweet heavenly scents, so that many hundred beautiful flowers of delightful scent fall down on the great earth, which is all full of jewels. And with these flowers that

¹ Instead of *pushpa* the Tibetan translator seems to have read *dûshya*, 'garment.'

Buddha country is adorned on every side seven fathoms deep. As a clever man might spread out a flower-bed on the earth and make it even with both his hands, beautiful and charming, even thus with those flowers of various scents and colours that Buddha country is shining on every side seven fathoms deep. And these many flowers are soft, pleasant to touch, if one may use a comparison, like Kâñilindika (some kind of soft substance). If one puts one's foot on them, they sink down four inches ; if one raises one's foot, they rise again four inches. When the time of the forenoon has gone again, those flowers vanish without leaving anything behind. Then that Buddha country is again clean, pleasant, beautiful, and without fading flowers. The winds blow again everywhere in the four quarters, and scatter down fresh flowers as before. And as it is in the forenoon, so it is at noon, at twilight, in the first, middle, and last watch of the night. And the beings, if touched by those winds which blow perfume with various scents, are as full of happiness as a Bhikshu (mendicant) who has obtained Nirvâna.

§ 22. 'And in that Buddha country, O Ânanda, no mention is ever made of the names of fire, sun, moon, planets, Nakshatras (constellations), and stars, or of blinding darkness. There is no mention even of day and night, except in the conversation of the Tathâgata. Nor is there any idea of predial property belonging to monasteries.

§ 23. 'And again, O Ânanda, in that world Sukhâvatî at the proper time clouds full of heavenly perfumed water pour down heavenly flowers of all colours ; heavenly seven jewels, heavenly sandalwood-powder, and heavenly umbrellas, flags, and

banners are poured down. And in the sky, the heavenly flowers of all colours, and heavenly canopies are held, likewise heavenly excellent umbrellas and all kinds of ornaments, heavenly musical instruments are played, and heavenly Apsarases dance.

§ 24. 'And again, O Ânanda, in that Buddha country whatever beings have been born, and are being born, and will be born, are always constant in absolute truth, till they have reached Nirvâṇa. And why is that? Because there is no room or mention there of the other two divisions (râsis), such as beings not constant or constant in falsehood.

'On this wise, O Ânanda, that world is briefly called Sukhâvati, not at full length. Even a kalpa, O Ânanda, would come to an end, while the causes of happiness which exist in that world Sukhâvati are being praised, and yet it would be impossible to reach the end of them.'

§ 25. Then the Bhagavat at that time spoke the following verses¹:

'Thus, O Ânanda, the world Sukhâvati is endowed with immeasurable good qualities and excellences.

§ 26. 'And again, O Ânanda, in the ten quarters, and in each of them, in all the Buddha countries equal in number to the sand of the Gaṅgâ, the

¹ The text of these verses is so corrupt that I thought it best to follow the example of the five Chinese translators, all of whom leave them out. They only repeat what was said before, that people might go on for ever praising the excellences of Sukhâvati, yet they would never reach the end of them, and that the merit of hearing even the name of Sukhâvati is greater than all other blessings on earth. The best thing, however, is to have faith in *Gina*, and to drive away all doubt. The Tibetan translator gives a translation of seven verses, but his translation also seems as obscure as the original.

blessed Buddhas equal in number to the sand of the Gaṅgâ, glorify the name of the blessed Amitâbha, the Tathâgata, they preach his fame, they proclaim his glory, they extol his virtue. And why? Because all beings who hear the name of the blessed Amitâbha, and having heard it, raise their thought with joyful longing, even for once only, will not turn away again from the highest perfect knowledge.

§ 27. ‘And before the eyes of those beings, O Ânanda, who again and again think of the Tathâgata reverently, and who make the great and unmeasured stock of good works grow, turning their thought towards Bodhi (knowledge), and who pray to be born in that world, Amitâbha, the Tathâgata, holy and fully enlightened, when the time of their death has approached, will appear, surrounded by many companies of Bhikshus and honoured by them. And then these beings, having seen the Bhagavat, their thoughts filled with joy, will, when they have died, be born in that world of Sukhâvatî. And if, O Ânanda, any son or daughter of a good family should wish—What?—How then may I see that Tathâgata Amitâbha visibly, then he must raise his thought on to the highest perfect knowledge, he must direct his thought with perseverance and excessive desire towards that Buddha country, and direct the stock of his good works towards being born there.

§ 28. ‘But before the eyes of those who do not care much about the Tathâgata Amitâbha, and who do not vigorously increase the great and unmeasured stock of their good works, the Tathâgata Amitâbha, holy and fully enlightened, will appear, at the time of death, with the company of Bhikshus, in breadth

and height and form and beauty, very like (the former), and very like (the real Tathâgata), but only created by thought. And they, through their meditation that dwells on perceiving the sight of the Tathâgata, and with unfailing memory, will, when they have died, be born in the same Buddha country.

§ 29. 'And again, O Ânanda, those beings who meditate on the Tathâgata by giving him the ten thoughts, and who will direct their desire towards that Buddha country, and who will feel satisfaction when the profound doctrines are being preached, and who will not fall off, nor despair, nor fail, but will meditate on that Tathâgata, if it were by one thought only, and will direct their desire toward that Buddha country, they also will see the Tathâgata Amitâbha, while they are in a dream, they will be born in the world Sukhâvatî, and will never turn away from the highest perfect knowledge.

§ 30. 'And, O Ânanda, after thus seeing the cause and effect, the Tathâgatas of the ten quarters, in immeasurable and innumerable worlds, glorify the name of the Tathâgata Amitâbha, preach his fame, and proclaim his praise. And again, O Ânanda, in that Buddha country, Bodhisattvas equal in number to the sand of the Gaṅgâ approach, from the ten quarters, and in each quarter towards that Tathâgata Amitâbha, in order to see him, to bow before him, to worship him, to consult him, and likewise in order to see that company of Bodhisattvas, and the different kinds of perfection in the multitude of ornaments and excellences belonging to that Buddha country.'

§ 31. Then at that time, the Bhagavat, in order

to illustrate this matter in fuller measure, recited these verses¹:

1. 'As there are Buddha countries equal to the sand of the river Gaṅgâ in the eastern quarter, whence all the Bodhisattvas come to worship the Buddha, the lord Amitâyû ;

2. 'And they having taken many bunches of flowers of different colours, sweetly-scented and delightful, shower them down on the best leader of men, on Amitâyû, worshipped by gods and men ;—

3. 'In the same manner there are as many Buddha countries in the southern, western, and northern quarters, whence they come with the Bodhisattvas to worship the Buddha, the lord Amitâyû.

4. 'And they having taken many handfulls of scents of different colours, sweetly-scented and delightful, shower them down on the best leader of men, on Amitâyû, worshipped by gods and men.

5. 'These many Bodhisattvas having worshipped and revered the feet of Amitaprabha, and having walked round him respectfully, speak thus: "Oh, the country of Buddha shines wonderfully!"

6. 'And they cover him again with handfulls of flowers, with thoughts jubilant, with incomparable joy, and proclaim their wish before that lord: "May our country also be such as this."

7. 'And what was thrown there as handfulls of flowers arose in the form of an umbrella extending over a hundred yoganâs, and the beautiful country shines and is well adorned, and flowers cover the whole body of Buddha.

¹ In these verses there are again many doubtful passages which could be rendered tentatively only.

8. 'These Bodhisattvas having thus honoured him, how do they act?—Delighted they pronounce this speech: "Gains by those people are well gained, by whom the name of the best man has been heard.

9. "' By us also all the gain has been well gained, because we have come to this Buddha country. See this dream-like country¹ how beautiful it is, which was made by the teacher during a hundred thousand kalpas.

10. "' Look, the Buddha possessed of a mass of the best virtues shines, surrounded by Bodhisattvas. Endless is his splendour², and endless the light, and endless the life, and endless the assembly."

11. 'And the lord Amitâyû makes a smile of thirty-six niyutas of koṭis of rays, which rays having issued from the circle of his mouth light up the thousand koṭis of Buddha countries.

12. 'And all these rays having returned there again settle on the head of the lord; gods and men produce (perceive) the delight, because they have seen there this light of him.

13. 'There rises the Buddha-son, glorious, he indeed the mighty Avalokitesvara, and says: "What is the reason there, O Bhagavat, what is the cause, that thou smilest, O lord of the world?"

14. "' Explain this, for thou knowest the sense, and art full of kind compassion, the deliverer of many living beings. All beings will be filled with joyful thoughts, when they have thus heard this excellent and delightful speech.

15. "' And the Bodhisattvas who have come from

¹ Maitra, 'love,' possibly 'kindness,' or was it kshetra?

² Amitâ asyâbhâ?

many worlds to Sukhâvatî in order to see the Buddha, having heard it and having perceived the great joy, will quickly inspect this country.

16. “And beings, come to this noble country, (quickly) obtain miraculous power, divine eye and divine ear, they remember their former births, and know the highest wisdom.”

17. ‘Then Buddha Amitâyû preaches: “This prayer was mine formerly, so that beings having in any way whatever heard my name should for ever go to my country.

18. “And this my excellent prayer has been fulfilled, and beings having quickly come here from many worlds into my presence, never return from here, not even for one birth.”

19. ‘If a Bodhisattva wishes here that his country should be such as this, and that he also should deliver many beings, through his name, through his preaching, and through his sight,

20. ‘Let him quickly and with speed go to the world Sukhâvatî, and having gone near Amita-prabha, let him worship a thousand koṭis of Buddhas.

21. ‘Having worshipped many koṭis of Buddhas, and having gone to many countries by means of their miraculous power, and having performed adoration in the presence of the Sugatas, they will go to Sukhâvatî with devotion ¹.

§ 32. ‘And again, O Ânanda, there is a Bodhi-tree belonging to Amitâyus, the Tathâgata, holy and fully enlightened. That Bodhi-tree is ten hun-

¹ The Tibetan translation has ‘in the morning,’ as if the text had been pûrvabhakta.

dred yoganas in height, having petals, leaves, and branches spread over eight hundred yoganas, having a circumference near the base of the root of five hundred yoganas, always in leaf, always in flower, always in fruit, of different colours, of many hundred thousand colours, of different leaves, of different flowers, of different fruits, adorned with many beautiful ornaments, shining with precious jewels, bright like the moon, beautified with precious jewels (such as are) fastened on Sakra's head, strewn with *Kîntâ-maṇi*¹ jewels, well adorned with the best jewels of the sea, more than heavenly, hung with golden strings, adorned with hundreds of gold chains, jewel-garlands, necklaces, bracelets, strings of red pearls and blue pearls, lion twists (*Simḥalatâ*), girdles, bunches, strings of jewels, and all kinds of jewels, covered with nets of bells, nets of all kinds of jewels, nets of pearls, and nets of gold, adorned with the emblems of the dolphin, the Svastika, the Nandyâvarta, and the moon, adorned with nets of jewels and of bells, and with ornaments of gold and of all kinds of jewels, in fact adorned according to the desires of beings whatever their wishes may be.

‘And again, O Ânanda, the sound and noise of that Bodhi-tree, when it is moved by the wind, reaches immeasurable worlds. And, O Ânanda, for those beings whose hearing that Bodhi-tree reaches, no disease of the ear is to be feared until they reach Bodhi (highest knowledge). And for those immeasurable, innumerable, inconceivable, incomparable, measureless, immense, and inexpressible beings, whose sight that Bodhi-tree reaches, no disease of the eye

¹ Jewels yielding every wish.

is to be feared until they reach Bodhi. And again, O Ânanda, for those beings who smell the scent of that Bodhi-tree, no disease of the nose is to be feared until they reach Bodhi. For those beings who taste the fruits of that Bodhi-tree, no disease of the tongue is to be feared until they reach Bodhi. For those beings who are lighted up by the light of that Bodhi-tree, no disease of the body is to be feared until they reach Bodhi. And again, O Ânanda, for those beings who meditate on that Bodhi-tree according to the Law, henceforward until they reach the Bodhi, no perplexity of their thought is to be feared. And all those beings, through the seeing of that Bodhi-tree, never turn away, namely, from the highest perfect knowledge. And they obtain three kinds of kshânti or resignation, namely, Ghoshânugâ, Anulomikî (resignation to natural consequences), and Anutpattika-dharma-kshânti (resignation to consequences which have not yet arisen), through the power of the former prayers of that same Tathâgata Amitâyus, through the service rendered by them to the former Ginas, and through the performance of the former prayers, to be well accomplished, and to be well conceived, without failure or without flaw.

§ 33. 'And again, O Ânanda, those Bodhisattvas who have been born, are being born, or will be born there, are all bound to one birth only¹, and will thence indeed obtain the highest perfect knowledge; barring always the power of prayers, as in the case of those Bodhisattvas who are preaching with the voice of lions, who are girded with the noble armour

¹ Their present birth.

(of the Law), and who are devoted to the work of helping all people to attain Parinirvâṇa.

§ 34. 'And again, O Ânanda, in that Buddha country, those who are Śrâvakas are possessed of the light of a fathom, and those who are Bodhisattvas are possessed of the light of a hundred thousand koṭis of yoganâs; barring always the two Bodhisattvas, by whose light that world is everywhere shining with eternal splendour.'

Then the blessed Ânanda said this to the Bhagavat: 'What are the names, O Bhagavat, of those two noble-minded Bodhisattvas?'

The Bhagavat said: 'One of them, O Ânanda, is the noble-minded Bodhisattva Avalokitesvara, and the second is Mahâsthâmaprâpta by name. And, O Ânanda, these two were born there, having left this Buddha country here¹.

§ 35. 'And, O Ânanda, those Bodhisattvas who have been born in that Buddha country are all endowed with the thirty-two marks of a great man, possessed of perfect members, skilled in meditation and wisdom, clever in all kinds of wisdom, having sharp organs, having well-restrained organs, having organs of sense capable of thorough knowledge, not mean, possessed of the five kinds of strength, of patience under censure, and of endless and boundless good qualities.

¹ Saṅghavarman translates this passage: 'These two Bodhisattvas practised the discipline of Bodhisattva in this country, and after death they were miraculously born in that Buddha country.' Bodhiruḍi translates: 'O Ânanda, these two Bodhisattvas went to be born in that country from the world Sahâ, when they had exhausted the measure of their life (here).' The world Sahâ belongs to the Buddha Sâkyamuni.

§ 36. 'And again, O Ânanda, all those Bodhisattvas who have been born in that Buddha country are not deprived of the sight of Buddha, nor liable to fall down (to the evil states), until they reach the Bodhi. Henceforward they all will never be forgetful of their former births¹; barring always those who are devoted to their former place, during the disturbances of the kalpas, and while the five kinds of corruption prevail, when there is the appearance of blessed Buddhas in the world, as for instance, that of me at present.

§ 37. 'And again, O Ânanda, all the Bodhisattvas who have been born in that Buddha country, having gone during one morning meal to the other world, worship many hundred thousand niyutas of kotîs of Buddhas, as many as they like, through the favour of Buddha. They consider in many ways that they should worship (Buddhas) with such and such flowers, incense, lamps, scents, garlands, ointments, powder, cloaks, umbrellas, flags, banners, ensigns, music, concerts, and musical instruments; and, as soon as they have considered this, there arise also on their hands exactly such materials for every kind of worship. And while performing worship for those blessed Buddhas with those materials, beginning with flowers and ending with musical instruments, they lay up for themselves much immeasurable and innumerable merit. Again, if they wish that such handfulls of flowers should be produced on their hands, then such handfulls of heavenly flowers, of different colours, of many colours, of different scents, are produced on their hands as soon as thought of. They shower

¹ 'Na' must be left out, or we must read nagâtvagâtismarâ.

again and again such handfulls of flowers upon those blessed Buddhas. And the very smallest handfull of flowers, being thrown on high, appears above in the sky as an umbrella of flowers ten *yoganas* in circumference. And when the second has been thrown after it, the first does not fall down on the earth. There are handfulls of flowers there, which having been thrown up, appear in the sky as umbrellas of flowers twenty *yoganas* in circumference. There appear in the sky some flower-umbrellas, thirty, forty, or fifty *yoganas* in circumference, as far as a hundred thousand *yoganas* in circumference. Those (Bodhisattvas) there who perceive the noble pleasure and joy, and obtain the noble strength of thought, having caused a great and immeasurable and innumerable stock of good works to ripen, and having worshipped many hundred thousand *niyutas* of *koṭis* of Buddhas, turn again to the world Sukhâvatî in one morning, through the favour of practising the former prayers of the same Tathâgata Amitâyus, owing to the hearing of the Law formerly given, owing to the stock of good works produced under former *Ginas*, owing to the perfect completion in the success of former prayers, owing to the well-ordered state of mind¹.

§ 38. 'And again, O Ânanda, all those beings who have been born in that Buddha country recite the story of the Law, which is accompanied by omniscience². And for the beings in that Buddha

¹ The text of this passage is very imperfect in all the MSS. Comparing the sentence with the last sentence of Chapter XXXII, it might seem possible to read *paripûrṇânûnatayâ*, or *paripûryatayânûnatayâ*, for *paripûryâtmabhûtayâ*. On *suviḥhakta*, see Childers, s. v. *vibhagati*.

² See the twenty-third *Pravāḍhâna*.

country there exists no idea of property whatever¹. And all those going and walking through that Buddha country feel neither pleasure nor pain; stepping forward they have no desire, and with desire they do not step forward. They give no thought to any beings. And again, O Ânanda, for those beings who have been born in that world Sukhâvatî, there is no idea of others, no idea of self, no idea of inequality, no strife, no dispute, no opposition. Full of equanimity, of benevolent thought, of tender thought, of affectionate thought, of useful thought, of serene thought, of firm thought, of unbiassed thought, of undisturbed thought, of unagitated thought, of thought (fixed on) the practice of discipline and transcendent wisdom, having entered on knowledge which is a firm support to all thoughts, equal to the ocean in wisdom, equal to the mountain Meru in knowledge, rich in many good qualities, delighting in the music of the Bodhyaṅgas², devoted to the music of Buddha, they discard the eye of flesh, and assume the heavenly eye. And having approached the eye of wisdom, having reached the eye of the Law, producing the eye of Buddha, showing it, lighting it, and fully exhibiting it, they attain perfect wisdom. And being bent on the equilibrium of the three elements³, having subdued and calmed their thoughts, endowed with a perception of the causes of all

¹ See the tenth *Pravīdhāna*.

² 'Requisites for attaining the supreme knowledge of a Buddha.'—Childers, *Pāli Dictionary*, p. 93 b.

³ Probably the three dhātus, Kāmadhātu, Rūpadhātu, and Arūpadhātu; see Childers, s. v. dhātu.

things, clever in explanation of causes, endowed with the power of explaining the Law (or things such as they really are), clever in taking and refusing, clever in leading and not leading, clever in resting¹, they, being regardless of worldly stories, derive true pleasures from stories transcending the world. They are clever in examining all things, familiar with the knowledge of the cessation of the working of all things, perceiving even what cannot be seen, caring for nothing, attached to nothing, without cares, without pain, free without clinging to anything, free from impurity², of blameless behaviour, not clinging to anything, intent on the deep or profound laws, they do not sink, elevated to the entrance into the knowledge of Buddha difficult to comprehend, having obtained the path of one vehicle³, free from doubt, beyond the reach of questionings, knowing the thoughts of others, free from self-confidence. Being elevated in knowledge, they are like the Sumeru; being imperturbable in thought, they are like the ocean; they surpass the light of the sun and moon, by the light of wisdom, and by the whiteness, brilliancy, purity, and beauty of their knowledge; by their light and splendour, they are like the colour of molten gold; by their patiently bearing the good and evil deeds of all beings, they are like the earth; by their cleaning and carrying off the taint⁴ of all sins, they are

¹ The text may originally have been *sthânâsthânakusalâh*.

² The next words *aparyasthâyinah* and *abhigñâsvamûla-sthâyinah* seem to have a technical meaning, but neither the Tibetan nor the Chinese translators give an intelligible rendering.

³ Saṅghavarman translates 'one vehicle.'

⁴ The Tibetan translation presupposes *mala* instead of *mûla*.

like water ; by their burning the evil of pride¹ in anything, they are like the king of fire ; by not clinging to anything, they are like the wind ; by pervading all things and yet not caring for anything, they are like the ether ; by not being tainted by the whole world, they are like lotuses ; by their shouting forth the Law, they are like the great cloud at the rainy season ; by showering down the whole ocean of the Law, they are like the great rain ; by overpowering great troops, they are like bulls ; by the highest restraint of their thoughts, they are like great elephants ; by being well trained, they are like noble horses ; by their fearlessness, confidence, and heroism, they are like the lion, the king of beasts ; by affording protection to all beings, they are like the Nyagrodha (fig-tree), the king of trees ; by not being shaken by any calumniators, they are like the (Sumeru), the king of mountains ; by their feeling of unlimited love, they are like the sky ; by their precedence, owing to their command of the Law, and their stock of all merit, they are like the great Brahman ; by their not dwelling in what they have accumulated, they are like birds ; by their scattering all calumniators, they are like Garuḍa, king of birds ; by their not being averse to our obtaining difficult things, they are like the Udumbara flowers ; calm like elephants², because their senses are neither crooked nor shaken ; clever in decision, full of the sweet flavour of patience ; without envy, because they do not hanker after the happiness of others ; wise, because in their search after the Law, never

¹ Mâna, 'pride,' is one of the Klesas.

² The Tibetan translator seems to have read *sagaravat*, instead of *nâgavat*.

tired of discussions on the Law ; like the precious beryl, through their value ; (like) jewel-mines¹, by their sacred knowledge ; sweet-sounding by the noise of the great drum of the Law, striking the great kettledrum of the Law, blowing the great trumpet-shell of the Law, raising the great banner of the Law, lighting the torch of the Law, looking for wisdom, not foolish, faultless, passionless, pure, refined, not greedy, fond of distributing, generous, open-handed, fond of distributing gifts, not stingy in giving instruction and food, not attached, without fear, without desires, wise, patient, energetic, bashful, orderly, fearless², full of knowledge, happy, pleasant to live with, obliging, enlightening the world³, free from sorrow, free from taint, having left off the winking of the eye, possessing lightly acquired knowledge, strong in reasoning, strong in prayer, not crooked, not perverse ; then, having accumulated a hundred thousand niyutas of kotis of lakshas⁴ of virtue, delivered from the thorns of pride, free from illusion, hatred, and passion ; pure, devoted to what is pure, famous by the *Gina*-power, learned in the world, elevated by their purified knowledge, sons of the *Gina*, endowed with the vigour of thought, heroes, firm, unselfish⁵, free from faults, unequalled, free from anger, collected, noble, heroes, bashful, energetic, possessed of memory, understanding, and prudence ;

¹ The Tibetan translation seems to have read *ratnâkarasa-drisâh*.

² If the same as *nirgahana*.

³ The next words are unintelligible in their present form.

⁴ The Tibetan translation has *Buddha* for *laksha*.

⁵ *Asamâh* in the Tibetan translation.

sending forth the weapons of knowledge, possessed of purity, shining, free from faults and taints, endowed with memory, resting on serene knowledge. And such, O Ânanda, are the beings in that Buddha country, stated briefly. But if the Tathâgatas should describe them fully, even in a length of life that should last for a hundred thousand niyutas of koîis of kalpas, yet the end of the virtues of those good people would not be reached, and yet there would be no failure of the self-confidence of the Tathâgata. And why? Because, O Ânanda, both are indeed inconceivable and incomparable, viz. first, the virtues of those Bodhisattvas, and secondly, the unsurpassed light of knowledge of the Tathâgata¹.

§ 39. 'And now, O Ânanda, stand up, facing westward, and having taken a handful of flowers, fall down. This is the quarter where that Bhagavat Amitâbha, the Tathâgata, holy and fully enlightened, dwells, remains, supports himself, and teaches the Law, whose spotless and pure name, famed in every quarter of the whole world with its ten quarters, the blessed Buddhas, equal to (the grains of) the sand of the river Gaṅgâ, speaking and answering again and again without stopping, extol, praise, and eulogize.'

After this, the blessed Ânanda said this to the Bhagavat: 'I wish, O Bhagavat, to see that Amitâbha, Amitaprabha, Amitâyus, the Tathâgata, holy and fully enlightened, and those noble-minded Bodhisattvas, who are possessed of a stock of merit amassed under many hundred thousand niyutas of koîis of Buddhas.'

¹ For these passages, see the end of Chapter XII.

At that moment this speech was spoken by the blessed Ânanda, and immediately that Amitâbha, the Tathâgata, holy and fully enlightened, let such a ray of light go out of the palm of his own hand, that even the most distant Buddha country was shining with the great splendour. And again at that time, whatever black mountains, or jewel-mountains, or Merus, great Merus, Muḥilindas, great Muḥilindas, *Kakra-vâḍas*, great *Kakravâḍas*, or erections, or pillars, trees, woods, gardens, palaces, belonging to the gods and men, exist everywhere in hundred thousand *koṭis* of Buddha countries; all these were pervaded and overcome by the light of that Tathâgata. And as a man, followed by another at a distance of a fathom only, would see the other man, when the sun has risen, exactly in the same manner the Bhikshus, Bhikshunis, Upâsakas (laymen), Upâsikâs (laywomen), gods, Nâgas, Yakshas, Râkshasas, Gandharvas, Asuras, Garuḍas, Kinnaras, Mahoragas, men and not-men, in this Buddha country, saw at that time that Amitâbha, the Tathâgata, holy and fully enlightened, like the Sumeru, the king of mountains, elevated above all countries, surpassing all quarters, shining, warming, glittering, blazing; and they saw that great mass of Bodhisattvas, and that company of Bhikshus, viz. by the grace of Buddha, from the pureness of that light. And as this great earth might be, when all covered with water, so that no trees, no mountains, no islands, no grasses, bushes, herbs, large trees, no rivers, chasms, water-falls, would be seen, but only the one great earth which had all become an ocean, in exactly the same manner there is neither mark nor sign whatever to be seen in that Buddha country, except Srâvakas,

spreading their light over a fathom, and those Bodhisattvas, spreading their light over a hundred thousand *koṭis* of *yoganas*. And that Bhagavat Amitâbha, the Tathâgata, holy and fully enlightened, overshadowing that mass of *Srâvakas* and that mass of Bodhisattvas, is seen, illuminating all quarters. Again at that time all those Bodhisattvas, *Srâvakas*, gods and men in that world *Sukhâvatî*, saw this world *Sahâ* and *Sâkyamuni*, the Tathâgata, holy and fully enlightened, surrounded by a holy company of *Bhikshus*, teaching the Law.

§ 40. Then, the Bhagavat addressed the noble-minded Bodhisattva *Agita*, and said: 'Do you see, O *Agita*, the perfection of the array of ornaments and good qualities in that Buddha country; and above in the sky (places) with charming parks¹, charming gardens, charming rivers and lotus lakes, scattered with many precious *Padmas*, *Utpalas*, *Kumudas*, and *Pundarikas*; and below, from the earth to the abode of the *Akanishthas*, the surface of the sky, covered with flowers, ornamented with wreaths of flowers, shining on the rows of many precious columns, frequented by flocks of all kinds of birds created by the Tathâgata?'

The Bodhisattva *Agita* said: 'I see, O Bhagavat.'

The Bhagavat said: 'Do you see again, O *Agita*, those flocks of immortal birds, making the whole Buddha country resound with the voice of Buddha, so that those Bodhisattvas are never without meditating on Buddha?'

Agita said: 'I see, O Bhagavat.'

¹ A substantive seems to be wanting to which all these adjectives would refer.

The Bhagavat said: 'Do you see again, O Agita, those beings, who have ascended to the palaces which extend over a hundred thousand yoganas in the sky, walking about respectfully?'

Agita said: 'I see, O Bhagavat.'

The Bhagavat said: 'What do you think, O Agita, is there any difference between the gods called Paranirmitavasavartins, and men in the world Sukhâvatî?'

Agita said: 'I do not, O Bhagavat, perceive even one difference, so far as the men in that world of Sukhâvatî are endowed with great supernatural powers.'

The Bhagavat said: 'Do you see again, O Agita, those men dwelling within the calyx of excellent lotus-flowers in that world Sukhâvatî?'

He said: 'As gods called Trâyastriṃśas or Yâmas, having entered into palaces of fifty or hundred or five hundred yoganas in extent, are playing, sporting, walking about, exactly in the same manner I see, O Bhagavat, these men dwelling within the calyx of excellent lotus-flowers in the world Sukhâvatî.'

§ 41. 'Again there are, O Bhagavat, beings who, being born miraculously, appear sitting cross-legged in the lotus-flowers. What is there, O Bhagavat, the cause, what the reason, that some dwell within the calyx, while others, being born miraculously, appear sitting cross-legged in the lotus-flowers?'

The Bhagavat said: 'Those Bodhisattvas, O Agita, who, living in other Buddha countries, entertain doubt about being born in the world Sukhâvatî, and with that thought amass a stock of merit, for them there is the dwelling within the calyx. Those, on the contrary, who are filled with faith, and being

free from doubt, amass a stock of merit in order to be born in the world Sukhâvatî, and conceive, believe, and trust in the perfect knowledge of the blessed Buddhas, they, being born miraculously, appear sitting cross-legged in the flowers of the lotus. And those noble-minded Bodhisattvas, O Agita, who, living in other Buddha countries, raise their thought in order to see Amitâbha, the Tathâgata, holy and fully enlightened, who never entertain a doubt, believe in the perfect knowledge of Buddha and in their own stock of merit, for them, being born miraculously, and appearing cross-legged, there is, in one minute, such a body as that of other beings who have been born there long before. See, O Agita, the excellent, immeasurable, unfailing, unlimited wisdom, that namely for their own benefit they are deprived during five hundred years of seeing Buddhas, seeing Bodhisattvas, hearing the Law, speaking about the Law (with others), and thus collecting a stock of merit; they are indeed deprived of the successful attainment of every stock of merit, and that through their forming ideas tainted with doubt.

‘And, O Agita, there might be a dungeon belonging to an anointed Kshatriya king, inlaid entirely with gold and beryl, in which cushions, garlands, wreaths and strings are fixed, having canopies of different colours and kind, covered with silk cushions, scattered over with various flowers and blossoms, scented with excellent scents, adorned with arches, courts, windows, pinnacles, fire-places, and terraces, covered with nets of bells of the seven kinds of gems, having four angles, four pillars, four doors, four stairs; and the son of that king having been

thrown into the dungeon for some misdeed is there, bound with a chain made of the *Gâmbûnada* gold. And suppose there is a couch prepared for him, covered with many woollen cloths, spread over with cotton and feather cushions, having *Kâlinga* coverings, and carpets, together with coverlids¹, red on both sides, beautiful and charming. There he might be then either sitting or resting. And there might be brought to him much food and drink, of various kinds, pure and well prepared. What do you think, O *Agita*, would the enjoyment be great for that prince ?'

Agita said: 'Yes², it would be great, O *Bhagavat*.'

The *Bhagavat* said: 'What do you think, O *Agita*, would he even taste it there, and notice it, or would he feel any satisfaction from it ?'

He said: 'Not indeed, O *Bhagavat*; but on the contrary, when he had been led away by the king and thrown into the dungeon, he would only wish for deliverance from there. He would seek for the nobles, princes, ministers, women³, elders (rich merchants), householders, and lords of castles, who might deliver him from that dungeon. Moreover, O *Bhagavat*, there is no pleasure for that prince in that dungeon, nor is he liberated, until the king shows him favour.'

The *Bhagavat* said: 'Thus, O *Agita*, it is with those *Bodhisattvas* who, having fallen into doubt, amass a stock of merit, but doubt the knowledge of Buddha. They are born in that world *Sukhâ-*

¹ The text is corrupt. One might begin a new word with *sottarapadaakkhadak*.

² One expects, No.

³ *Stryâgâra*, like the German *Frauenzimmer*.

vati, through the hearing of Buddha's name, and through the serenity of thought only; they do not, however, appear sitting cross-legged in the flowers of the lotus, being born miraculously, but dwell only in the calyx of the lotus-flowers. Moreover for them there exist ideas of palaces and gardens¹. There is no discharge, there is no phlegm or mucus, there is nothing disagreeable to the mind. But they are deprived of seeing Buddhas, hearing the Law, seeing Bodhisattvas, speaking about and ascertaining the Law, (gathering) any (new) stock of merit, and practising the Law, during five hundred years. Moreover they do not rejoice there or perceive satisfaction. But they wish to remove one another, and then they step out behind. And it is not known whether their exit takes place above, below, or across. See, O Agita, there might be worshippings of many hundred thousand niyutas of koṭis of Buddhas during those five hundred years, and also many, immense, innumerable, immeasurable stocks of merit to be amassed. But all this they destroy by the fault of doubt. See, O Agita, to how great an injury the doubt of the Bodhisattvas leads. Therefore now, O Agita, after the Bodhisattvas without doubting have quickly raised their thoughts towards the Bodhi, in order to obtain power of conferring happiness for the benefit of all creatures, their stock of merit should be turned towards their being born in the world Sukhâvatî, where the blessed Amitâbha, the Tathâgata, holy and fully enlightened, dwells.'

§ 42. After these words, the Bodhisattva Agita

¹ They imagine they are living in palaces and gardens.

thus spoke to the Bhagavat: 'O Bhagavat, will the Bodhisattvas, who have gone away from this Buddha country, or from the side of other blessed Buddhas, be born in the world Sukhâvati?'

The Bhagavat said: 'Indeed, O Agita, seventy-two *niyutas* of *koṭis* of Bodhisattvas are gone away from this Buddha country, who will be born in the world Sukhâvati; Bodhisattvas, who will never return, thanks to the stock of merit, which they have accumulated under many hundred thousand *niyutas* of *koṭis* of Buddhas. What then shall be said of those with smaller stocks of merit¹?

1. Eighteen hundred *niyutas* of *koṭis* of Bodhisattvas will be born in the world Sukhâvati from the place of the Tathâgata Dushprasaha. 2. There lives in the Eastern quarter the Tathâgata named Ratnâkara. From his place ninety *koṭis* of Bodhisattvas will be born in the world Sukhâvati. 3. Twenty-two *koṭis* of Bodhisattvas will be born in the world Sukhâvati from the place of the Tathâgata Gyotishprabha. 4. Twenty-five *koṭis* of Bodhisattvas will be born in the world Sukhâvati from the place of the Tathâgata Amitaprabha. 5. Sixty *koṭis* of Bodhisattvas will be born in the world Sukhâvati from the place of the Tathâgata Lokapradipa. 6. Sixty-four *koṭis* of Bodhisattvas will be born in the world Sukhâvati from the place of the Tathâgata Nâgâbhibhû. 7. Twenty-five *koṭis* of Bodhisattvas will be born in the world Sukhâvati from the place of the Tathâgata Viragaḥprabha. 8. Sixteen *koṭis* of Bodhisattvas will be born in the world Sukhâvati from the place of the Tathâgata Simha. 9. Eighteen thousand

¹ What is meant is that their number is much larger.

Bodhisattvas will be born in the world Sukhâvatî from the place of the Tathâgata *Simha* (sic). 10. Eighty-one niyutas of koṭis of Bodhisattvas will be born in the world Sukhâvatî from the place of the Tathâgata *Srikûṭa*. 11. Ten niyutas of koṭis of Bodhisattvas will be born in the world Sukhâvatî from the place of the Tathâgata *Narendrarâga*. 12. Twelve thousand Bodhisattvas will be born in the world Sukhâvatî from the place of the Tathâgata *Balâbhigñā*. 13. Twenty-five koṭis of Bodhisattvas¹, who have obtained strength, having gone to one place in one week of eight days, and having turned to the West during ninety hundred thousand niyutas of koṭis of kalpas², will be born in the world Sukhâvatî from the place of the Tathâgata *Pushpadhvaga*. 14. Twelve koṭis of Bodhisattvas will be born in the world Sukhâvatî from the place of the Tathâgata *Gvalanâdhipati*. 15. From the place of the Tathâgata *Vaisâradyaprâpta*, sixty-nine koṭis of Bodhisattvas will be born in the world Sukhâvatî, in order to see the Tathâgata *Amitâbha*, to bow before him, to worship him, to ask questions of him, and to consult him. For this reason, O *Agita*, I might proclaim during a full niyuta of koṭis of kalpas the names of those Tathâgatas, from whom the Bodhisattvas proceed in order to see that Tathâgata *Amitâbha* in the world Sukhâvatî, to

¹ It should be *pañcaviṃsatir*.

² Saṅghavarman's translation of this passage is: 'Within seven days they can take hold of the firm conditions (dharmas) practised by a noble-minded one during hundred thousands of koṭis of kalpas.' Bodhiruṭi's is: 'Within seven days they can cause beings to separate from their state of transmigration during hundred thousands of niyutas of koṭis.'

bow before him, and to worship him, and yet the end could not be reached.

§ 43. 'See, O Agita, what easy gains are gained by those beings who will hear the name of the Tathâgata Amitâbha, holy and fully enlightened. Nor will those beings be of little faith¹, who will obtain at least one joyful thought of that Tathâgata and of this treatise of the Law. Therefore now, O Agita, I invite you, and command you to proclaim this treatise of the Law, before the world together with the gods. Having plunged into the vast universe full of fire, no one ought to turn back, if he has but once conceived the thought of going across. And why? Because *koṭis* of Bodhisattvas indeed, O Agita, return from the highest perfect knowledge, on account of not hearing such treatises of the Law as this. Therefore, from a wish for this treatise of the Law, a great effort should be made to hear, learn, and remember it, and to study it for the sake of fully grasping it and widely making it known. A good copy of it should be kept, after it has been copied in a book, if only during one night and day, or even during the time necessary for milking a cow. The name of Master should be given to a teacher who desires to conduct quickly innumerable beings to the state of never returning from the highest perfect knowledge, namely, in order that they may see the Buddha country of that blessed Amitâbha, the Tathâgata, and to acquire the excellent perfection of the array of good qualities peculiar to his own Buddha country.

¹ *Hinâdhimuktika*, see *Vagracchedikâ* XV; or 'following the lower Law.'

‘ And, O Agita, such beings will have easily gained their gains who, having amassed a stock of merit, having performed service under former Ginas, and having been guided by Buddhas, shall hear in future, until the destruction of the good Law, such-like excellent treatises of the Law, treatises which are praised, eulogized, and approved of by all Buddhas, and convey quickly the great knowledge of omniscience. And those also who, when they have heard it, shall obtain excellent delight and pleasure, and will learn, retain, recite and grasp, and wisely preach it to others, and be delighted by its study, or, having copied it at least, will worship it, will certainly produce much good work, so that it is difficult to count it.

‘ Thus indeed, O Agita, I have done what a Tathâgata ought to do. It is now for you to devote yourself to it without any doubt. Do not doubt the perfect and unfailing knowledge of Buddha. Do not enter into the dungeon made of gems built up in every way. For indeed, the birth of a Buddha, O Agita, is difficult to be met with, so is the instruction in the Law, and also a timely birth¹. O Agita, the way to gain the perfection (pâramitâ) of all stocks of merit has been proclaimed by me. Do now exert yourselves and move forward. O Agita, I grant indeed a great favour to this treatise of the Law. Be valiant so that the laws of Buddhas may not perish or disappear. Do not break the command of the Tathâgata.’

§ 44. Then at that time, the Bhagavat spoke these verses :

¹ Of the hearer ; so that the student should be born at a time when there is a Buddha on earth.

1. 'Such hearings of me will not be for people who have not done good ; but those who are heroes and perfect, they will hear this speech.

2. 'And those by whom the Lord of the world, the enlightened and the light-giver, has been seen, and the law been heard reverentially, will obtain the highest joy.

3. 'Low people of slothful minds cannot find any delight in the laws of Buddha ; those who have worshipped in the Buddha countries learn the service of the Lords of the three worlds.

4. 'As a blind man in darkness does not know the way, and much less can show it, so also he who is (only) a Srâvaka¹ in the knowledge of Buddha ; how then should beings who are ignorant !

5. 'The Buddha only knows the virtues of a Buddha ; but not gods, Nâgas, Asuras, Yakshas, and Srâvakas (disciples) ; even for Anekabuddhas² there is no such way, as when the knowledge of a Buddha is being manifested.

6. 'If all beings had attained bliss, knowing the highest meaning in pure wisdom, they would not in ko/is of kalpas or even in a longer time tell all the virtues of one Buddha.

7. 'Thereupon they would attain Nirvâṇa, preaching for many ko/is of kalpas, and yet the measure of the knowledge of a Buddha would not be reached, for such is the wonderfulness of the knowledge of the Gînas.

8. 'Therefore a learned man of an intelligent race³ who believes my words, after having perceived

¹ Those who are as yet hearers only of the Law.

² Should it be Pratyekabuddhas ?

³ The text is evidently corrupt, and the translation conjectural.

all paths of the knowledge of the *Ginas*, should utter speech, saying, "Buddha is wise."

9. 'Now and then a man is found, now and then a Buddha appears, knowledge of the object of faith is acquired after a long time,—therefore one should strive to acquire (the knowledge of) the object (of faith) ¹.'

§ 45. And while this treatise of the Law was being delivered, twelve *koṭis* of *niyutas* of beings obtained the pure and spotless eye of the Law with regard to Laws. Twenty-four hundred thousand *niyutas* of *koṭis* of beings obtained the *Anâgâmin* ² reward. Eight hundred *Bhikshus* had their thoughts delivered from faults so as to cling no more to anything. Twenty-five *koṭis* of *Bodhisattvas* obtained resignation to things to come. And by forty hundred thousand *niyutas* of *koṭis* of the human and divine race, thoughts such as had never risen before were turned toward the highest perfect knowledge, and their stocks of merit were made to grow toward their being born in the world *Sukhâvatî*, from a desire to see the *Tathâgata*, the blessed *Amitâbha*. And all of them having been born there, will in proper order be born in other worlds, as *Tathâgatas*, called *Mañgusvara* (sweet-voiced). And eighty *koṭis* of *niyutas* having acquired resignation under the *Tathâgata* *Dîpaṅkara*, never turning back again from the highest perfect knowledge, rendered perfect by the

¹ The tenth verse is again unintelligible, but may have meant something like that 'those who having heard the best Laws, are joyful in remembering *Sugata*, are our friends in time past, and they also who wish for enlightenment.'

² One who is not born again, except in the *Brahma* world, and then may obtain *Nirvâṇa*.

Tathâgata Amitâyus, practising the duties of former Bodhisattvas, will carry out, after they are born in the world Sukhâvatî, the duties enjoined in the former *Pravîdhânas* (prayers).

§ 46. At that time this universe (the three millions of worlds) trembled in six ways. And various miracles were seen. On earth everything was perfect, and human and divine instruments were played, and the shout of joy was heard as far as the world of the *Akanishthas*.

§ 47. Thus spoke the Bhagavat enraptured, and the noble-minded Bodhisattva Agita, and the blessed Ânanda, the whole Assembly, and the world, with gods, men, spirits, mighty birds, and fairies, applauded the speech of the Bhagavat.

The praise of the beauty of the excellences of Sukhâvatî, the country of the blessed Amitâbha, the Tathâgata, the entry of the Bodhisattva on the stage of 'never returning,' the story of Amitâbha, the Mahâyânasûtra of the Description of Sukhâvatî is finished.

NOTE

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ON THE TWO PRAVIDHÂNAS,
THE 18TH AND 21ST, MISSING IN THE TEXT.

IN the Chinese translations of the Larger Sukhâvativyûha, made by Saṅghavarman, A.D. 252, and Bodhiruḍi, A.D. 693-713, there are altogether 48 Prazidhânas, not 46, as in the Sanskrit text. The 18th and the 21st in the translations are evidently wanting in the Sanskrit text, and the latter part of the 19th Prazidhâna in that text is the latter part of the lost 18th, according to the translations. This 18th Prazidhâna, however, is so important that it is called by Gen-ku, the teacher of Shin-ran, the founder of the Shin-shiu sect, 'the king of the Prazidhânas.'

Saṅghavarman's translation of the 18th, 20th, and 21st is as follows:—

18. 'When I have obtained Buddhahood, if those beings who are in the ten quarters should believe in me with serene thoughts, and should wish to be born in my country, and should have say ten times thought of me (or repeated my name),—if they should not be born there, may I not obtain the perfect knowledge;—barring only those beings who have committed the five deadly sins, and who have spoken evil of the good Law.'

The 18th Prazidhâna in the Sanskrit text agrees with the 19th in both Chinese translations; but the 20th in these translations is somewhat shorter than the 19th in the Sanskrit text. The shorter translation is as follows:—

20. 'When I have obtained Buddhahood, if those beings who are in the ten quarters, after they have heard my name, should direct their thoughts towards my country and should plant the roots of merit (or prepare their stock of merit), and should bring them to maturity with their serene thoughts, and wish to be born in my country,—if they should not accomplish (their desire), may I not obtain the perfect knowledge.

21. 'When I have obtained Buddhahood, if gods and men in my country should not all be endowed perfectly with the thirty-two marks of the great man, may I not obtain the perfect knowledge.'

I have tried to restore the Sanskrit text for the above three Praṇidhânas, in accordance with the Chinese translations.

The 18th may be formed chiefly out of the 19th in the text, something as follows:—

॥ १८ ॥ सचिन्मे भगवन्बोधिप्राप्तस्य ये सत्त्वा अन्येषु लोकधातुषु मम नामधेयं श्रुत्वा तत्र बुद्धक्षेत्रे चित्तं प्रेरयेयुरूपपत्तये प्रसन्नचित्ता मामनुसरेयुस्ते तत्र बुद्धक्षेत्रे नोपपद्येरन्नंतशो दशभिस्त्रितोत्पादपरिवर्तैः स्थापयित्वानंतर्त्यकारिणः सद्धर्मप्रतिक्षेपावरणकृतांश्च सत्त्वान्मा तावद्दहमनुत्तरां सम्यक्संबोधिमभिसंबुध्यं ॥

Note.—The fulfilment of this Praṇidhâna is given in the text (p. 47, ll. 1-4), as the reason of the fulfilment of the 17th:—

०। तत्कस्य हेतोः । ये केचित्सत्त्वास्तस्य भगवतोऽमिताभस्य नामधेयं शृण्वन्ति श्रुत्वा चांतश्च एकचित्तोत्पादमप्यध्याशयेन प्रसादसहगतेन चित्तमुत्पादयन्ति ते सर्वेऽवैवर्तिकतायां संत्यनुत्तरायाः सम्यक्संबोधिः ॥ २६ ॥

In the Chinese translations, the exception of two kinds of beings is repeated at the end of this fulfilment.

The 20th (i.e. 19th in the text) may then be shortened like this :—

॥ २० ॥ सचेन्मे भगवन्बोधिप्राप्तस्याप्रमेयासंख्येयेषु बुद्धक्षेत्रेषु ये सत्त्वा मम नामधेयं श्रुत्वा तत्र बुद्धक्षेत्रे चित्तं प्रेरयेयुरूपपत्तये कुशल-मूलानि च परिणामयेयुस्ते तत्र बुद्धक्षेत्रे नोपपद्विरन्मा तावद्दहमनुत्तरां सम्यक्संबोधिमभिसंबुध्यं ॥

The fulfilment of this *Prazidhâna* may be the 27th chapter in the text, with the exception of some portion on the appearance of Amitâbha before a dying man, which belongs to the 19th (i.e. 18th in the text) *Prazidhâna*.

ये चानंद केचित्सत्त्वास्तं तथागतं पुनः सत्कारमनसिकरिष्यन्ति बहूपरिमितं कुशलमूलमवरोपयिष्यन्ति बोधये चित्तं परिणाम्य तत्र च लोकधातावुपपत्तये प्रणिधास्यन्ति ° । (ततस्)ति (तं भगवंतं दृष्ट्वा) प्रसन्नचित्ताश्च्युताः संतस्तत्रैव सुखावत्यां लोकधातावुपपत्स्यन्ति । (p. 47.)

The 21st may be like this :—

॥ २१ ॥ सचेन्मे भगवन्बोधिप्राप्तस्य तत्र बुद्धक्षेत्रे ये सत्त्वाः प्रत्याजाता भवेयुस्ते सर्वे न द्वात्रिंशन्महापुरुषलक्षणसमन्वागता भवेयुर्मा तावद्दहमनुत्तरां सम्यक्संबोधिमभिसंबुध्यं ॥

This *Prazidhâna* is found in the Tibetan translation.

The fulfilment of this *Prazidhâna* is to be found in chap. 35 (p. 56) as follows :—

तत्र चानंद बुद्धक्षेत्रे ये बोधिसत्त्वाः प्रत्याजाताः सर्वे ते द्वात्रिंशन्महापुरुषलक्षणसमन्वागताः ° ।

B. N.

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 Ativîryaprabha = Amitâbha, XII, p. 29.
 Atulyaprabha = Amitâbha, XII, p. 29.
 aduḥkhasukhavedanâ, perceiving what is neither pain nor pleasure, XVIII, p. 40.
 Anantarya, crimes (five), VIII, 19.
 anabhisamskāra, not made, XVIII, p. 40.
 Anâgâmi-(phala), the Anâgâmin's (reward), reward of not being born again on earth, XLV, p. 76 (conjectural reading).
 Anibandhanîyaprabha = Amitâbha, XII, p. 29.
 animitta, causelessness, X, p. 26.
 animitta,unconditioned,XVIII,p.40.
 aniyata, not bent on anything (?), XXIV.
 Aniruddha, N. pr., I (20).
 anutpattikadharmakshânti, resignation to consequences which have not yet arisen, XVIII, p. 40; XXXII end; XLV, p. 76.
 anutpâda, without origin, XVIII, p. 40.
 Anupalipta, N. of a Tathâgata, III (8).
 anulomikî kshânti, resignation to natural consequences, XXXII end.
 Anekabuddha, pl. Pratyekabuddhas? XLIV, 5.
 apâya, misery, XVIII, p. 40.
 aprazihita, purposelessness, X, p. 26.
 aprazihita, free from desire, XVIII, p. 40.
 Apratihataṣamirâgaprabha = Amitâbha, XII, p. 29.
 Apsaras, the Apsarases, XIX, p. 42 ; XXIII.
 abhâva, not-being, XVIII, p. 40.
 Abhibhûyanarendrâbhûtrayendraprabha [by conjecture]=Amitâbha, XII, p. 29.
 Abhibhûyalokapâlasakrabrahmasudhâvâsamaheśvarasarvadevagihmîkaraṇaprabha = Amitâbha, XII, p. 29.
 abhishekabhûmipratilambha, attainment of the royal stage, XVIII, p. 40.
 abhisambudh (samyaksambodhim), obtain the highest perfect knowledge, XI ; XIV.
 amanushya, not-man, XXXIX, p. 63.
 amâtya, minister, X, p. 27.
 Amitaprabha, Amitaprabhâsa=Amitâbha, XII, p. 29 ; XXXI, 5, 20 ; XXXIX, p. 62 ; XLII (4).
 Amitâbha, I ; XI to XV ; XXVI to XXXI ; XXXIX ; XLV, p. 76.
 Amitâyû, XXXI, 1-4, 11, 17.

- Amitâyus = Amitâbha, XIV ; XXXI ; XXXVII, p. 58 ; XXXIX, p. 62 ; XLV, p. 76.
- Amogharâga, N. pr., I (28).
- arthavasa, cause and effect, XXX.
- Arhat, holy, I ; XI ; XXVII ; XXVIII ; XXXII ; XXXIX, p. 62.
- Avalokiteśvara, Buddha's son, XXXI, 13 ; XXXIV.
- Avikî, hell, IV, 10.
- Avidyândhakâravidhvamsanakara, N. of a Tathâgata, III (35).
- avaivartika, never returning (for a new birth), XXXI, 18. See also XXXII, p. 55 ; XLII, p. 69 ; XLV, p. 76.
- avaivartikatva, the state of never returning, XLIII, p. 72.
- Asvagit, N. pr., I (2).
- Asaṅgataprabha = Amitâbha, XII, p. 29.
- Asamâptaprabha = Amitâbha, XII, p. 29.
- Asura, Asuras, VIII, 1, 2 ; X, p. 25 ; XII, p. 30 ; XXXIX, p. 63 ; XLIV, 5 ; XLVII.
- âkâryopâdhyâya, teachers and masters, X, p. 26.
- Âgñâtakaundinya, N. pr., I (1).
- Ânanda, N. pr., I (34) ; II, &c. ; XI, &c. &c.
- ârâmaparigraha, predial property with regard to monasteries, XXII.
- Ârya, XII, p. 30.
- âvenikabuddhadharma, freedom from attachment, XVIII, p. 40.
- âsrava, fault, XLV, p. 76.
- âsura-kâya, the body of Asuras, VIII, 1, 2 ; XV.
- Uttaptavaiddhryanirbhâsa, N. of a Tathâgata, III (30).
- uttariyâ, the higher practice, VIII, 20.
- Udakañdra, N. of a Tathâgata, III (34).
- ummiṅga, question, II, p. 4.
- upasânta, peace, XVIII, p. 40.
- upâdhyâya, teacher, X, p. 26 ; XLIII, p. 72.
- Upâsaka, layman, } XXXIX, p. 63.
- Upâsikâ, laywoman, }
- Uposhanîyaprabha = Amitâbha, XII, p. 29.
- Uruvilvâkâyapa, N. pr., I (10).
- riddhi, miraculous power, VIII, 5.
- riddhimat, endowed with miraculous power, XIII, p. 31.
- riddhivasitâ, miraculous power, VIII, 5 ; XIII, p. 31.
- riddhîbala, miraculous power, XXXI, 16, 21.
- ekagâtîpratibaddha, bound to one birth only, VIII, 20 ; XXXIII.
- ekagâtîya, of one birth only, XXXI, 18.
- ekâyanamârگا, the path of one vehicle, XXXVIII, p. 59.
- aupapâduka, born miraculously, XLI, p. 65.
- Kampila, N. pr., I (22).
- karman (karmasânu vipâkaś, karmâbhisamskâraś, the result of works, and the outcome of works), XVII, p. 37.
- kâma, lust, X, p. 25.
- Kârūnika, N. of a Tathâgata, III (75).
- Kâlaparvata, black mountain, XVII beg. ; XXXIX, p. 63.
- Kinnara, Kinnaras, XII, p. 30 ; XXXIX, p. 63.
- Kumârakâyapa, N. pr., I (13).
- kusalamûla, stock of merit, VIII, 19, 22, 27, 41, 42 ; XVII ; XVIII, p. 40 ; XXVII ; XXVIII ; XXXVII, p. 58 ; XXXVIII, p. 60, &c.
- Kusumaprabha, N. of a Tathâgata, III (50).
- Kusumavishvabhiprakîrṇa, N. of a Tathâgata, III (51).
- Kusumasambhava, N. of a Tathâgata, III (43).
- Kusumâbhigṛā, N. of a Tathâgata, III (63).
- Kesarin, N. of a Tathâgata, III (65).
- kshatriya, Kshatriyas, X, p. 27.
- kshânti, endurance, VIII, 46 ; patience (pâramitâ), X, p. 26 ; three kinds of resignation, XXXII, p. 55.
- Khadiravanika, N. pr., I (25).

- Gandharva, XII, p. 30; XXXIX, p. 63; XLVII.
- gandharvarâga (doubtful, text probably corrupt), XIX, p. 41.
- Gayâkâsyapa, N. pr., I (12).
- Garuda and Garudas, XII, p. 30; XXXIX, p. 63; XLVII.
- gâthâ, verse, IV; IX; XXV; XXXI; XLIV.
- Girirâgaghosha, N. of a Tathâgata, III (12).
- Girirâgaghoshasvara, N. of a Tathâgata, III (49).
- Gridhrakûta, the mountain G., I.
- grihapati, householder, X, p. 27.
- ghoshânugâ (kshânti, resignation), following the sound, XXXII end.
- âkavartitva, sovereignty, X, p. 27.
- Kakravâda (mountains), XVII; XXXIX, p. 63.
- Kandana, N. of a Tathâgata, III (6).
- Kandanagandha, N. of a Tathâgata, III (4, 54).
- Kandâbhibhû, N. of a Tathâgata, III (18).
- Kandraprabha, N. of a Tathâgata, III (47).
- Kandrabhânu, N. of a Tathâgata, III (45).
- Kandrasûryagihmikarana, N. of a Tathâgata, III (29).
- karyâkâra, practice of discipline, XXXVIII, p. 59.
- kâturmahârâgakâyika (gods), consisting of the companies of the four Mahârâgas, XVII.
- Kittadhârâbuddhisânikusumitâbhyudgata, N. of a Tathâgata, III (31).
- kintâmaniratna, jewel which yields every wish, XXXII.
- Kullapatka, N. pr., I (31).
- Gambûdvîpesvara, sovereign of India, X, p. 27.
- gâtismara, possessed of the recollection of former births, VIII, 6; XXXI, 16; XXXVI.
- Gâmbûnadasuvarna, gold coming from the river G., II, p. 3.
- Gina = Buddha, II, p. 3; IX, 9; XXV, 5; XLIII, p. 72; XLIV, 7, 8.
- Ginabala, Gina-power, XXXVIII, p. 61.
- Ginasutâb, sons of the Gina, XXXVIII, p. 61.
- gñânadarsana, intellectual knowledge, II, p. 4.
- Gyotishprabha, N. of a Tathâgata, III (15); XLII (3).
- Gvalanâdhipati, a Tathâgata, XLII (14).
- Tathâgata, list of eighty-one T.'s, III; XI; XII; XXXVIII, p. 62, &c. &c.
- tiryagyonî, brute-creation, VIII, 1, 2; XV.
- Tishya, N. of a Tathâgata, III (38).
- Tushita, XVII.
- Tûryaghosha, N. of a Tathâgata, III (19).
- Trâyastriṃśa (gods), XL, p. 65.
- trisâhasramahâsahasra, the three millions of spheres of worlds, VIII, 12; XLIII, p. 71; XLVI.
- traidhâtukasamatâ, equilibrium of the three elements, XXXVIII, p. 59.
- dâna, liberality, X, p. 26 (pâramitâ).
- divyaṃ âkashus, the divine eye, VIII, 7, 26; XXXI, 16; XXXVIII, p. 59 (opp. mâṃsa-âkashus).
- divyaṃ śrotam, the divine ear, VIII, 8; XXXI, 16.
- Dîpaṅkara, N. of a Tathâgata, III (1).
- duḥkha, pain, XVIII, p. 40.
- durgati, distress, XVIII, p. 40.
- Dushprasaha, a Tathâgata, XLII (1).
- deva, god, XII, p. 30; XXXIX, p. 63; XLVII, &c.
- devanâgâsurayakṣarâvakâḥ, XLIV, 5.
- devarâgatva, sovereignty of the gods, X, p. 27.
- dharma, Law, XVIII, pp. 39, 40; dharmam desayati, XI.
- dharma, a thing, XXXVIII, p. 59.
- dharma, plur. (gambhîra, profound), doctrines, XXIX.
- dharmakathâ, the story of the Law, XXXVIII beg.
- Dharmaketu, N. of a Tathâgata, III (70).

- dharmakakrapravartana, turning the wheel of the Law, X, p. 27.
 dharmakakshus, eye of the Law, XXXVIII, p. 59; XLV, p. 76.
 Dharmamati, N. of a Tathâgata, III (78).
 Dharmamativinanditarâga, N. of a Tathâgata, III (39).
 Dharmâkara, N. of a Bhikshu, III end; IV; V; VI; VII; X, p. 25; XI.
 dharmolkâ, torch of the Law, XXXVIII, p. 61.
 dhâtu, cause, XXXVIII, p. 59.
 Dhâranâs, VIII, 33.
 dhyâna (pâramitâ), meditation, X, p. 26.
 Nadikâyapa, N. pr., I (11).
 Nanda, N. pr., I (32).
 Nandika, N. pr., I (21).
 Narendra, N. of a Tathâgata, III (74).
 Narendrarâga, a Tathâgata, XLII (11).
 Nâga and Nâgas, XII, p. 30; XXXIX, p. 63; XLIV, 5.
 Nâgâbhîbhû, N. of a Tathâgata, III (10); XLII (6).
 Nârâyana, the diamond (or thunderbolt?) of N., VIII, 25.
 Nimi, N. of a Tathâgata, III (56).
 niraya, hell, VIII, 1, 2; XV.
 nirôdha, cessation, XVIII, p. 40.
 nirôdha, Nirvâna, XXI, p. 44.
 Nirmâzarati, XVII.
 nirvâna, XXIV.
 nirvâta bhû, to attain Nirvâna, XLIV, 7.
 nishparidâha, free from pain, VIII, 37.
 nîvarana, obstacle, XVIII, p. 40.
 pañkamandalanamaskâra, prostrate reverence, VIII, 35.
 Patka, N. pr., I (30).
 padma, lotus (men born in lotus-flowers), XI; XLI.
 Padmabimbupasobhita, N. of a Tathâgata, III (53).
 parakittagñâna, knowledge of the thoughts of other people, VIII, 9.
 Paranirmittavajavartin (gods), XVII; XIX, p. 41; XX; XI, p. 65.
 paramârtha, highest truth, XXV, 1.
 parigrahasamgñâ, idea of possession, VIII, 10.
 parizam, causat., to bring to maturity, VIII, 19.
 parinirvâna, the Nirvâna, VIII, 20; XXXIII.
 parinirvâta, having entered Nirvâna, XI.
 pariksha-kitta (kshâ?), having inquiring thoughts, I.
 parshad, the Assembly, VII; IX, 8; XLVII.
 pâramikovida, knowing the highest wisdom, XXXI, 16.
 Pâramitâ, highest perfection, II, p. 4; VIII, 5; X, p. 26; XVIII, p. 40.
 Pârâyânika, N. pr., I (29).
 purushadamyasârathi, III, p. 7.
 Pushpadhvaga, a Tathâgata, XLII (13).
 Pushpâkara, N. of a Tathâgata, III (33).
 Pushpavâtivanarâgasankusumitâbhîgñâ, N. of a Tathâgata, III (32).
 Pûrva-Maitrâyânîputra, N. pr., I (9).
 pûrvagina, former Gînas, XXXII end; XXXVII end.
 pûrvadattadharmaśaravâna, hearing of the Law formerly given, XXXVII end.
 pûrvaprazidhâna, former prayers, XXXII end; XXXVII end; XLV end.
 pragñâ (pâramitâ), knowledge, X, p. 26.
 pragñâkakshus, eye of wisdom, XXXVIII, p. 59.
 pragñâpâramitâ, transcendental wisdom, XXXVIII, p. 59.
 prazidhâ, to pray, XXVII.
 prazidhâna, prayer, VI; VII, p. 11; VIII, 14, 20; IX; XII, p. 29; see pûrvaprazidhâna.
 prazidhânavâra, the power of prayer, XXXIII.
 prazidhânasampad, perfection of prayer, X, p. 25.
 prazidhî, prayer, IV, 10; IX, 9, 11; X, p. 25; XXXI, 17, 18.
 prazidhîsthâna, subject of prayer, VII, p. 11.
 Prâtâpavat, N. of a Tathâgata, III (2).
 pratibhâna, understanding, II, p. 4.

- pratisamvit, perfect knowledge, VIII, 28; consciousness, XVIII, p. 40.
- Pratyekabuddha, VIII, 12.
- pradakṣiṇīkri, to walk round respectfully, XXXI, 5.
- Prabhākara, N. of a Tathâgata, III (3).
- Prabhâsikhotsrîṣṭaprabha = Amitâbha, XII, p. 29.
- Pramodanîyaprabha = Amitâbha, XII, p. 29.
- prasânta, peace, XVIII, p. 40.
- prâtihârya, miracle, XLVI.
- Prâptasena, N. of a Tathâgata, III (44).
- pretavishaya, the realm of the departed spirits, VIII, 1, 2; XV.
- Premânîyaprabha = Amitâbha, XII, p. 29.
- bala, the Balas or powers, XVIII, p. 40.
- Balâbhigñâ, a Tathâgata, XLII (12).
- Buddha, II, &c., sing. and plur.; XII, p. 29; XXXI, 1, &c. &c.
- buddhakshetra, a Buddha country, V; VI; VII; XI; XII, &c. &c.
- buddhakakshus, eye of Buddha, XXXVIII, p. 59.
- buddhagñâna, knowledge of Buddha, XXXVIII, p. 59.
- buddhadharmasaṅghâb, Buddha, the Law, and the Church, VIII, 46; X, p. 26; XVIII, p. 39.
- buddhaâsttri, Buddha teacher, VIII, 46.
- buddhasaṃgîti, music of Buddha, XXXVIII, p. 59.
- bodhi, knowledge, VIII, 15 seqq.; XXVII; XXXII, p. 55; XXXVI; XLI, p. 69.
- bodhiparinishpatti, perfect knowledge, XVIII, p. 40.
- bodhivriksha, a Bodhi tree, VIII, 27; XXXII.
- Bodhisattva, I; X, p. 25, sing. and plur.; XXX; XXXI; XXXIX, &c. &c.
- bodhyaṅgasamgîti, music of the Bodhyaṅgas, XXXVIII, p. 59.
- Brahmakâyika, XVII.
- Brahmaketu, N. of a Tathâgata, III (77).
- Brahmaghosha, N. of a Tathâgata, III (17, 59).
- Brahman, X, p. 25; XII, p. 29.
- Brahmapurohita, XVII.
- Brahmasvaranâdâbhinandita, N. of a Tathâgata, III (42).
- brâhmaṇa, Brâhmaṇa, X, pp. 25, 27.
- Bhagavat, I; II, &c.
- Bhadragit, N. pr., I (5).
- bhikshu, a mendicant (nirodhasa-mâpanna), XXI, p. 44, &c.; XXXIX, p. 63.
- bhikshuṇî, nun, XXXIX, p. 63.
- bhûmi, the Bhûmis or stages, XVIII, p. 40.
- Mañḡusvara, 'sweet-voiced' (Tathâgatas), XLV, p. 76.
- manushyâmanushyâb, men and not men, XII, p. 30; XXXIX, p. 63.
- malî? IV, 8.
- maharddhika, endowed with great supernatural powers, XL, p. 65.
- Mahâkaphila, N. pr., I (18).
- mahâkaruṇâ, highest compassion, II, p. 4; XVIII, p. 40.
- Mahâkâśyapa, N. pr., I (14).
- Mahâketu, N. of a Tathâgata, III (69).
- Mahâkaushṭbilya, N. pr., I (17).
- Mahâgandharâganirbhâsa, N. of a Tathâgata, III (24).
- Mahâguzadhara, N. of a Tathâgata, III (61).
- Mahâguzadharabuddhiprâptâbhigñâ, N. of a Tathâgata, III (28).
- mahâkâkravâda, Great Kakravâda mountains, XVII; XXXIX, p. 63.
- Mahâkunda, N. pr., I (19).
- Mahâtamâlapatrakandanakardama, N. of a Tathâgata, III (62).
- mahâdharmadundubhi, the great drum of the Law, XXXVIII, p. 61.
- mahâdharmadhvaga, the great banner of the Law, XXXVIII, p. 61.
- mahâdharmabherî, the great kettle-drum of the Law, XXXVIII, p. 61.
- mahâdharmaraṅkha, the great trumpet-shell of the Law, XXXVIII, p. 61.
- Mahânâga, I, p. 2; II, p. 3.
- Mahânâman, N. pr., I (4).

- mahâparinirvâṇa, VIII, 11.
 mahâpurushalakṣaṇa, the (thirty-two) marks of a great man, XVI, p. 36; XXXV.
 mahâpramādhâna, the great prayer, X, p. 25.
 mahâbrahmatva, X, p. 27.
 Mahâbrahman, the great Brahman, XVII; XXXVIII, p. 60.
 Mahâmukhîlinda, XXXIX, p. 63.
 mahâmuditâ, great rejoicing, XVIII, p. 40.
 Mahâmeru, the great Meru, XXXIX, p. 63.
 mahâmaîtrî, great love, XVIII, p. 40.
 Mahâmaudgalyâyana, N. pr., I (16).
 Mahârâgas (four), XVII, p. 37.
 Mahâvyûha, N. of a Tathâgata, III (57).
 Mahârâvaka, great disciple, I, p. 2 (bis).
 mahâsambhâna, the whole armour (of the Law), VIII, 20.
 Mahâsthâmaprâpta, name of a Bodhisattva, XXXIV.
 Mahesvara, XII, p. 29 end.
 Mahopekṣhâ, great forgiveness, XVIII, p. 40.
 mahoraga, XII, p. 30; XXXIX, p. 63.
 mânusha, men, XLVII.
 Mâra (samâraka), X, p. 25.
 mithyâtvaniyata, bent on falsehood, XXIV.
 mîmâṃsâ, philosophy, II, p. 4.
 mîmâṃsâgñâna, philosophical knowledge, II, p. 3.
 Muktakusumapratimanditaprabha, N. of a Tathâgata, III (20).
 Muktakṣatra, N. of a Tathâgata, III (66).
 Muktakṣatrapravâtasadriśa, N. of a Tathâgata, III (37).
 Mukhîlinda, XXXIX, p. 63.
 Meru, XXXVIII, p. 59; XXXIX, p. 63.
 Merukûra, N. of a Tathâgata, III (13, 46).
 Maitrâyaṇîputra, see Pûrṇa-Maitrâyaṇîputra.
 Maitreya, N. of a Bodhisattva, I end.
 Maudgalyâyana, XIII, p. 31.
 Yaksha, Yakshas, XII, p. 30; XXXIX, p. 63; XLIV, 5.
 yathâbhûtapratigñâ, the true promise, X, p. 25.
 Yasodeva, N. pr., I (6).
 Yâmâ devâb, the Yâmadevas, XVII, p. 37; XL, p. 65.
 Ranaṅgaha, N. of a Tathâgata, III (27).
 Ratnaketu, N. of a Tathâgata, III (71).
 Ratnakandra, N. of a Tathâgata, III (52).
 ratnaparvata, jewel-mountain, XVII; XXXIX, p. 63.
 ratnavriksha, gem-tree, XVI, p. 33.
 Ratnasrî, N. of a Tathâgata, III (72).
 Ratnâkara, a Tathâgata, XLII (2).
 Ratnâbhibhâsa, N. of a Tathâgata, III (55).
 Râkshasa, XXXIX, p. 63.
 râgadveshamohâb, illusion, hatred, and passion, XXXVIII, p. 61.
 Râgagriha, the city, I.
 Râganiyaprabha = Amitâbha, XII, p. 29.
 râsi, division (two divisions of beings), XXIV.
 Râhula, N. pr., I (33).
 rūpasabdagandharasasprashavya-dharmâb, all qualified objects of senses, X, p. 26.
 rūpasabdagandharasasprashavya-samgñâ, the idea of form, sound, smell, taste, and touch, X, p. 25.
 Revata, N. pr., I (24).
 lokadhâtu, world, VIII, 7, 18, &c.
 lokanâtha, protector of the world, IX, 3.
 Lokapâla, XII, p. 29.
 lokapâlatva, X, p. 27.
 Lokapradîpa, a Tathâgata, XLII (5).
 Lokasundara, N. of a Tathâgata, III (76).
 Lokendra, N. of a Tathâgata, III (36, 73).
 Lokeshvararâga, N. of a Tathâgata, III (81); IV; V; VI; VII.
 Vakula, N. pr., I (26).
 Varaprabha, N. of a Tathâgata, III (23).
 vajavartitva, X, p. 27.
 vasitâ, self-control, VIII, 5.

- vas, to perform one's religious duties, I, p. 1.
 Vāshpa, N. pr., I (3).
 vinipāta, destruction, XVIII, p. 40.
 vibhūti (punyā), (holy) miraculous power (of Buddhas), XVII.
 Vimala, N. pr., I (7).
 Vimalanetra, N. of a Tathâgata, III (48).
 Vimalaprabha, III (9).
 Vimalânana, N. of a Tathâgata, III (7).
 Viragaprabha, a Tathâgata, XLII (7).
 virâga, passionlessness, XVIII, p. 40.
 viveka, retirement, XVIII, p. 40.
 vihimâsa, cruelty, X, p. 25.
 vîrya, strength, X, p. 26 (pâramitâ).
 Vaidûryagarbha, N. of a Tathâgata, III (68).
 Vaidûryanirbhâsa, N. of a Tathâgata, III (16).
 vaisâradya, experience, fearlessness, XVIII, p. 40.
 Vaisâradyaprapta, a Tathâgata, XLII (15).
 Vyapagatakhiladosha, N. of a Tathâgata, III (58).
 Vyapagatakhilamalapatighosha, N. of a Tathâgata, III (25).
 vyâpâda, malevolence, X, p. 25.
 Sakra, king of Devas, XII, p. 29; XX; XXXII, p. 54.
 Sakratva, X, p. 27.
 Sâkyamuni, XXXIX, p. 64.
 sânta(prasântopasântam), peace, XVIII, p. 40; sântasahagatam, ibid.
 Sâriputra, N. pr., I (15).
 Sâstri (samgñâ, the name of) Master, XLIII, p. 72.
 sîla (pâramitâ), virtue, X, p. 26.
 sukladharma, the pure Law, X, p. 25.
 Suddhâvâsa, XII, p. 29.
 sūnyatâ, emptiness, X, p. 26; XVIII, p. 40.
 Sûrakûta, N. of a Tathâgata, III (26).
 sraddhâ, faith, XXV, 5.
 Sramana, X, p. 25.
 Srântasañkayendusûryagihmîkarana-prabha = Amitâbha, XII, p. 29.
 srâvaka, pupil, VIII, 12; XI; XXXIV; XXXIX, p. 63 seq.; XLIV, 4, 5.
 Srikûta, N. of a Tathâgata, III (21); XLII (10).
 sruta, sacred knowledge, XXXVIII, p. 61.
 sreshthin, merchant, X, p. 27.
 Saṅgamanîyaprabha = Amitâbha, XII, p. 29.
 saṅgha, the Church, XVIII, p. 39.
 Sadvyamaziprabha = Amitâbha, XII, p. 29.
 sadevaka, together with the gods, X, p. 25.
 saddharma, the good Law, VIII, 8.
 Saptaratnâbhivṛishṭa, N. of a Tathâgata, III (60).
 sabrahmaka, together with Brahman, X, p. 25.
 samantabhadraḥkârî, Samantabhadra discipline, VIII, 20.
 Samantânugata, N. of a Samâdhi, VIII, 43.
 Samâdhi, ecstasy, II, p. 4; VIII, 40, 43; XXVIII.
 samâraka, together with Mâra, X, p. 25.
 samyaktva, absolute truth, VIII, 11.
 samyaksambuddha, fully enlightened, II, p. 4; V; XXVII; XXVIII; XXXII beg.; XXXIX.
 samyaksambodhi (anuttarâ), highest perfect knowledge, V; VII; VIII; X, p. 26; XI; XIV; XXVI; XXVII; XXIX; XXXII, p. 55; XXXIII; XLIII, p. 72; XLV, p. 76.
 samyagâgñâ, perfect knowledge, I.
 sarvakusalamûlapâramitâ, perfection of all stocks of merit, XLIII, p. 73.
 sarvagñâgñâna, the knowledge of omniscience, XLIII, p. 72.
 sarvagñâtâ, omniscience, II, p. 3; VIII, 23; XXXVIII beg.
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THE SMALLER
SUKHÂVATÎ-VYÛHA.

THE SMALLER SUKHÂVATÎ-VYÛHA.

ADORATION TO THE OMNISCIENT !

¶ I. Thus it was heard by me : At one time the Blessed (Bhagavat, i.e. Buddha) dwelt at Srâvastî¹, in the Geta-grove, in the garden of Anâthapindaka, together with a large company of Bhikshus (mendicant friars), viz. with twelve hundred and fifty Bhikshus, all of them acquainted with the five kinds of knowledge², elders, great disciples³, and Arhats⁴,

¹ Srâvastî, capital of the Northern Kosalas, residence of king Prasenagit. It was in ruins when visited by Fa-hian (init.V. Saec.); not far from the modern Fizabad. Cf. Burnouf, Introduction, p. 22.

² Abhigñânâbhigñâtaiḥ. The Japanese text reads abhigñâtâbhâgñâtaiḥ, i.e. abhigñâtâbhigñâtaiḥ. If this were known to be the correct reading, we should translate it by 'known by known people,' notus a viris notis, i.e. well known, famous. Abhigñâta in the sense of known, famous, occurs in Lalitavistara, p. 25, and the Chinese translators adopted the same meaning here. Again, if we preferred the reading abhigñânâbhigñâtaiḥ, this, too, would admit of an intelligible rendering, viz. known or distinguished by the marks or characteristics, i.e. the good qualities which belong to a Bhikshu. But the technical meaning is 'possessed of a knowledge of the five abhigñâs.' It would be better in that case to write abhigñâtâbhigñânaiḥ, but no MSS. seem to support that reading. The five abhigñâs or abhigñânas which an Arhat ought to possess are the divine sight, the divine hearing, the knowledge of the thoughts of others, the remembrance of former existences, and magic power. See Burnouf, Lotus, Appendice, No. xiv. The larger text of the Sukhâvatî-vyûha has

^{3 4} See next page.

such as Sâriputra, the elder, Mahâmaudgalyâyana, Mahâkâsyapa, Mahâkapphina, Mahâkâtâyâna, Mahâkaushika, Revata, Suddhipanthaka, Nanda, Ânanda, Râhula, Gavâmpati, Bharadvâga, Kâlo-dayin, Vakkula, and Aniruddha. He dwelt together with these and many other great disciples, and together with many noble-minded Bodhisattvas, such as Mañgusrî, the prince, the Bodhisattva Agita, the Bodhisattva Gandhahastin, the Bodhisattva Nityodyukta, the Bodhisattva Anikshiptadhura. He dwelt together with them and many other noble-minded Bodhisattvas, and with Sakra, the Indra or King⁵

abhiḡñânâbhiḡñaiḥ, and afterwards *abhiḡñâtâbhiḡñaiḥ*. The position of the participle as the *uttara-pada* in such compounds as *abhiḡñânâbhiḡñâtaiḥ* is common in Buddhist Sanskrit. Mr. Bendall has called my attention to the Pâli *abhiññâta-abhiññâta* (*Vinaya-piṭaka*, ed. Oldenberg, vol. i, p. 43), which favours the Chinese acceptance of the term.

³ Mahâsrâvaka, the great disciples; sometimes the eighty principal disciples.

⁴ *Arhadbhiḥ*. I have left the correct Sanskrit form, because the Japanese text gives the termination *adbhiḥ*. Hôgô's text has the more usual form *arhantaiḥ*. The change of the old classical *arhat* into the Pâli *arahana*, and then back into Sanskrit *arhanta*, *arahanta*, and at last *arihanta*, with the meaning of 'destroyer of the enemies,' i.e. the passions, shows very clearly the different stages through which Sanskrit words passed in the different phases of Buddhist literature. In Tibet, in Mongolia, and in China, *Arhat* is translated by 'destroyer of the enemy,' i.e. *ari-hanta*. See Burnouf, *Lotus*, p. 287, Introduction, p. 295. *Arhat* is really the title of the Bhikshu on reaching the fourth degree of perfection. Cf. *Sûtra of the 42 Sections*, cap. 2. Clemens of Alexandria (d. 220) speaks of the *Σεμνοί* who worshipped a pyramid erected over the relics of a god. 'This may be a translation of *Arhat*, as Lassen ('*De nom. Ind. philosoph.*' in *Rhein. Museum*, vol. i, p. 187) and Burnouf (Introduction, p. 295) supposed, or a transliteration of *Samana*. Clemens also speaks of *Σεμνοί* (*Stromat.* p. 539, Potter).

⁵ Indra, the old Vedic god, has come to mean simply lord, and

of the Devas, and with Brahman Sahâmpati. With these and many other hundred thousand nayutas¹ of sons of the gods, Bhagavat dwelt at Srâvastî.

§ 2. Then Bhagavat addressed the honoured Sâriputra and said, 'O Sâriputra, after you have passed from here over a hundred thousand koṭis of Buddha countries there is in the Western part a Buddha country, a world called Sukhâvatî (the happy country). And there a Tathâgata, called Amitâyus, an Arhat, fully enlightened, dwells now, and remains, and supports himself, and teaches the Law².

'Now what do you think, Sâriputra, for what reason is that world called Sukhâvatî (the happy)? In that world Sukhâvatî, O Sâriputra, there is neither bodily nor mental pain for living beings. The sources of happiness are innumerable there. For that reason is that world called Sukhâvatî (the happy).

§ 3. 'And again, O Sâriputra, that world Sukhâvatî is adorned with seven terraces, with seven rows of

in the *Kāṇḍa Paritta* (*Journal Asiatique*, 1871, p. 220) we actually find Asurinda, the Indra or Lord of the Asuras.

¹ The numbers in Buddhist literature, if they once exceed a koṭi or koṭi, i.e. ten millions, become very vague, nor is their value always the same. Ayuta, i.e. a hundred koṭis; niyuta, i.e. a hundred ayutas; and nayuta, i.e. 1 with 22 zeros, are often confounded; nor does it matter much so far as any definite idea is concerned which such numerals convey to our mind. See Prof. H. Schubert, 'On large numbers,' in *Open Court*, Dec. 14, 1893.

² *Tishṭhāti dhriyate yâpayati dharmam ka desayati*. This is an idiomatic phrase, which occurs again and again in the Nepalese text of the *Sukhâvatî-vyūha* (MS. 26 b, ll. 1, 2; 55 a, l. 2, &c.). It seems to mean, he stands there, holds himself, supports himself, and teaches the law. Burnouf translates the same phrase by, 'ils se trouvent, vivent, existent' (*Lotus*, p. 354). On *yâpeti* in Pāli, see Fausböll, *Dasaratha-gâtaka*, pp. 26, 28; and *yâpana* in Sanskrit.

palm-trees, and with strings of bells¹. It is enclosed on every side², beautiful, brilliant with the four gems, viz. gold, silver, beryl, and crystal³. With

¹ *Kiṅkiṇīgāla*. The texts read *kaṅkaṇagalais ka* and *kaṅkaṇīgalaïs ka*, and again later *kaṅkaṇīgalaṇām* (also *lū*) and *kaṅkaṇīgalaṇām*. Mr. Beal translates from Chinese 'seven rows of exquisite curtains,' and again 'gemmous curtains.' First of all, it seems clear that we must read *gāla*, net, web, instead of *gala*. Secondly, *kaṅkana*, bracelet, gives no sense, for what could be the meaning of nets or strings of bracelets? I prefer to read *kiṅkiṇīgāla*, nets or strings or rows of bells. Such rows of bells served for ornamenting a garden, and it may be said of them that, if moved by the wind, they give forth certain sounds. In the commentary on *Dhammapada* 30, p. 191, we meet with *kiṅkinikagāla*, from which likewise the music proceeds; see Childers, s.v. *gāla*. In the MSS. of the Nepalese *Sukhāvatī-vyūha* (R.A.S.), p. 39 a, l. 4, I likewise find *svaṇaratnakiṅkiṇīgālāni*, which settles the matter, and shows how little confidence we can place in the Japanese texts.

² *Anuparikshipta*, enclosed; see *parikkhepo* in Childers' Dictionary, and compare *paṇḍita*, paradise.

³ The four and seven precious things in Pāli are (according to Childers):—

- | | |
|-----------------------|---------------------------|
| 1. <i>suvaṇṇam</i> , | gold. |
| 2. <i>ragatam</i> , | silver. |
| 3. <i>muttā</i> , | pearls. |
| 4. <i>maṇi</i> , | gems (as sapphire, ruby). |
| 5. <i>veḷuriyam</i> , | cat's eye. |
| 6. <i>vagiram</i> , | diamond. |
| 7. <i>pavālam</i> , | coral. |

Here Childers translates cat's eye; but s.v. *veḷuriyam*, he says, a precious stone, perhaps lapis lazuli.

In Sanskrit (Burnouf, *Lotus*, p. 320):—

- | | |
|-------------------------|---------------|
| 1. <i>suvarṇa</i> , | gold. |
| 2. <i>rūpya</i> , | silver. |
| 3. <i>vaidūrya</i> , | lapis lazuli. |
| 4. <i>śphaṭika</i> , | crystal. |
| 5. <i>lohitamukti</i> , | red pearls. |
| 6. <i>asmagarbha</i> , | diamond. |
| 7. <i>musāragalva</i> , | coral. |

such arrays of excellences peculiar to a Buddha country is that Buddha country adorned.

§ 4. 'And again, O Sâriputra, in that world Sukhâvatî there are lotus lakes, adorned with the seven gems, viz. gold, silver, beryl, crystal, red pearls, diamonds, and corals as the seventh. They are full of water which possesses the eight good qualities¹, their waters rise as high as the fords and bathing-places, so that even crows² may drink there; they are

Julien (Pèlerins Buddhistes, vol. ii, p. 482) gives the following list:—

- | | |
|-----------------|---------------|
| 1. spha/ika, | rock crystal. |
| 2. vaidûrya, | lapis lazuli. |
| 3. asmagarbha, | cornaline. |
| 4. musâragalva, | amber. |
| 5. padmarâga, | ruby. |

Vaidûrya (or Vaidûrya) is mentioned in the Tathâgataguṇa-gñânakîntavyavishayâvatâranirdeśa (Wassilief, p. 161) as a precious stone which, if placed on green cloth, looks green, if placed on red cloth, red. The fact that vaidûrya is often compared with the colour of the eyes of a cat would seem to point to the cat's eye (see Borooah's Engl.-Sanskrit Dictionary, vol. ii, preface, p. ix), certainly not to lapis lazuli. Cat's eye is a kind of chalcedony. I see, however, that vaidûrya has been recognised as the original of the Greek *βήρυλλος*, a very ingenious conjecture, either of Weber's or of Pott's, considering that lingual *d* has a sound akin to *r*, and *ry* may be changed to *ly* and *ll* (Weber, Omina, p. 326). The Persian billaur or ballûr, which Skeat gives as the etymon of *βήρυλλος*, is of Arabic origin, means crystal, and could hardly have found its way into Greek at so early a time. See 'India, what can it teach us?' p. 267.

¹ The eight good qualities of water are limpidity and purity, refreshing coolness, sweetness, softness, fertilising qualities, calmness, power of preventing famine, productiveness. See Beal, Catena, p. 379.

² Kâkâpeya. One text reads kâkapeya, the other kâkâpeya. It is difficult to choose. The more usual word is kâkapeya, which is explained by Pâṇini, II, 1, 33. It is uncertain, however, whether kâkapeya is meant as a laudatory or as

strewn with golden sand. And in these lotus-lakes there are all around on the four sides four stairs, beautiful and brilliant with the four gems, viz. gold, silver, beryl, crystal. And on every side of these lotus-lakes gem-trees are growing, beautiful and brilliant with the seven gems, viz. gold, silver, beryl, crystal, red pearls, diamonds, and corals as the seventh. And in those lotus-lakes lotus-flowers are growing, blue, blue-coloured, of blue splendour, blue to behold; yellow, yellow-coloured, of yellow splendour, yellow to behold; red, red-coloured, of red splendour, red to behold; white, white-coloured, of white splendour, white to behold; beautiful, beautifully-coloured, of beautiful splendour, beautiful to behold, and in circumference as large as the wheel of a chariot.

a depreciatory term. Böhlingk takes it in the latter sense, and translates *nadī kâkapeyâ*, by a shallow river that could be drunk up by a crow. Târânâtha takes it in the former sense, and translates *nadī kâkapeyâ*, as a river so full of water that a crow can drink it without bending its neck (*kâkair anatakandharaiḥ piyate; pûrṇodakatvena prasasye kâkaiḥ peye nadyâdau*). In our passage *kâkapeya* must be a term of praise, and we therefore could only render it by 'ponds so full of water that crows could drink from them.' But why should so well known a word as *kâkapeya* have been spelt *kâkâpeya*, unless it was done intentionally? And if intentionally, what was it intended for? We must remember that Pāṇini, II, 1, 42 schol., teaches us how to form the word *tīrthakâka*, a crow at a *tīrtha*, which means a person in a wrong place. It would seem therefore that crows were considered out of place at a *tīrtha* or bathing-place, either because they were birds of ill omen, or because they defiled the water. From that point of view, *kâkâpeya* would mean a pond not visited by crows, free from crows. Professor Pischel has called my attention to *Mahāparinibbāna Sutta* (J. R. A. S. 1875, p. 67, p. 21), where *kâkapeyâ* clearly refers to a full river. *Samatīrthika*, if this is the right reading, occurs in the same place as an epithet of

§ 5. 'And again, O Sâriputra, in that Buddha country there are heavenly musical instruments always played on, and the earth is lovely and of golden colour. And in that Buddha country a flower-rain of heavenly Mândârava blossoms pours down three times every day, and three times every night. And the beings who are born there worship before their morning meal¹ a hundred thousand koṭis of Buddhas by going to other worlds; and having showered a hundred thousand koṭis of flowers upon each Tathâgata, they return to their own world in time for the afternoon rest². With such arrays of excellences peculiar to a Buddha country is that Buddha country adorned.

§ 6. 'And again, O Sâriputra, there are in that Buddha country swans, curlews³, and peacocks. Three times every night, and three times every day, they

a river, by the side of kâkapeya, and I think it most likely that it means rising to a level with the tīrthas, the fords or bathing-places. Mr. Rhys Davids informs me that the commentary explains the two words by samatittikâ ti samaharitâ, kâkapeyyâ ti yatthatatthaṁ ti ūre ṭhitena kâkena sakkâ patum ti.

¹ Purobhaktena. The text is difficult to read, but it can hardly be doubtful that purobhaktena corresponds to Pâli purebhattam (i.e. before the morning meal), opposed to pak-khâbhattam, after the noonday meal (i.e. in the afternoon). See Childers, s.v. Pûrvabhaktikâ would be the first repast, as Prof. Cowell informs me.

² Divâvihâraya, for the noonday rest, the siesta. See Childers, s.v. vihâra.

³ Krauñkâḥ. Snipe, curlew. Is it meant for Kuravîka, or Karavîka, a fine-voiced bird (according to Kern, the Sk. karâyikâ), or for Kalaviṅka, Pâli Kalavîka? See Childers, s.v. opapâtiko; Burnouf, Lotus, p. 566. I see, however, the same birds mentioned together elsewhere, as hamsakrauñkamayûrasukasâlikakokila, &c. On mayûra see Mahāv., Introd. p. xxxix; Rv. I, 191, 14.

come together and perform a concert, each uttering his own note. And from them thus uttering proceeds a sound proclaiming the five virtues, the five powers, and the seven steps leading towards the highest knowledge¹. When the men there hear that sound, remembrance of Buddha, remembrance of the Law, remembrance of the Church, rises in their mind.

'Now, do you think, O Sâriputra, that there are beings who have entered into the nature of animals (birds, &c.)? This is not to be thought of. The

¹ Indriyabalabodhyaṅgasabda. These are technical terms, but their meaning is not quite clear. Spence Hardy, in his *Manual*, p. 498, enumerates the five indriyas, viz. (1) sardhâwa, purity (probably śraddhâ, faith); (2) wiraya, persevering exertion (vīrya); (3) sati or smirti, the ascertainment of truth (smṛiti); (4) samâdhi, tranquillity; (5) pragnâwa, wisdom (pragñâ).

The five balayas (bala), he adds, are the same as the five indriyas.

The seven bowdyāṅga (bodhyaṅga) are according to him: (1) sihi or smirti, the ascertainment of the truth by mental application; (2) dharmmawicha, the investigation of causes; (3) wiraya, persevering exertion; (4) prîti, joy; (5) passadhi, or prasrabdhi, tranquillity; (6) samâdhi, tranquillity in a higher degree, including freedom from all that disturbs either body or mind; (7) upekshâ, equanimity.

It will be seen from this that some of these qualities or excellences occur both as indriyas and bodhyaṅgas, while balas are throughout identical with indriyas.

Burnouf, however, in his *Lotus*, gives a list of five balas (from the *Vocabulaire Pentaglotte*) which correspond with the five indriyas of Spence Hardy: viz. śraddhâ-bala, power of faith; vīrya-bala, power of vigour; smṛiti-bala, power of memory; samâdhi-bala, power of meditation; pragñâ-bala, power of knowledge. They precede the seven bodhyaṅgas both in the *Lotus*, the *Vocabulaire Pentaglotte*, and the *Lalita-vistara*.

To these seven bodhyaṅgas Burnouf has assigned a special treatise (*Appendice xii*, p. 796). They occur both in Sanskrit and Pâli. See also *Dharmasaṅgraha* s.v. in the *Anecdota Oxoniensia*.

very name of hells is unknown in that Buddha country, and likewise that of (descent into) animal bodies and of the realm of Yama (the four apâyas)¹. No, these tribes of birds have been made on purpose by the Tathâgata Amitâyus, and they utter the sound of the Law. With such arrays of excellences, &c.

§ 7. 'And again, O Sâriputra, when those rows of palm-trees and strings of bells in that Buddha country are moved by the wind, a sweet and enrapturing sound proceeds from them. Yes, O Sâriputra, as from a heavenly musical instrument consisting of a hundred thousand koṭis of sounds, when played by Âryas, a sweet and enrapturing sound proceeds, a sweet and enrapturing sound proceeds from those rows of palm-trees and strings of bells moved by the wind. And when the men hear that sound, reflection on Buddha arises in them, reflection on the Law, reflection on the Church. With such arrays of excellences, &c.

§ 8. 'Now what do you think, O Sâriputra, for what reason is that Tathâgata called Amitâyus? The length of life (âyus), O Sâriputra, of that Tathâgata and of those men there is immeasurable (amita). Therefore is that Tathâgata called Amitâyus. And ten kalpas have passed, O Sâriputra, since that Tathâgata awoke to perfect knowledge.

§ 9. 'And what do you think, O Sâriputra, for what reason is that Tathâgata called Amitâbha? The

¹ Niraya, the hells, also called Naraka. Yamaloka, the realm of Yama, the judge of the dead, is explained as the four apâyas, i. e. Naraka, hell; Tiragyoni, birth as animals; Pretaloka, realm of the departed; Asuraloka, realm of evil spirits. The three terms which are here used together occur likewise in a passage translated by Burnouf, Introduction, p. 544.

splendour (âbhâ), O Sâriputra, of that Tathâgata is unimpeded over all Buddha countries. Therefore is that Tathâgata called Amitâbha.

‘And there is, O Sâriputra, an innumerable assembly of disciples with that Tathâgata, purified and venerable persons, whose number it is not easy to count. With such arrays of excellences, &c.

§ 10. ‘And again, O Sâriputra, of those beings also who are born in the Buddha country of the Tathâgata Amitâyus as purified Bodhisattvas, never to return again and bound by one birth only, of those Bodhisattvas also, O Sâriputra, the number is not easy to count, except they are reckoned as infinite in number¹.

‘Then again all beings, O Sâriputra, ought to make fervent prayer for that Buddha country. And why? Because they come together there with such excellent men. Beings are not born in that Buddha country of the Tathâgata Amitâyus as a reward and result of good works performed in this present life².

¹ Iti saṅkhyâṃ gaṅḁhanti, they are called; cf. Childers, s.v. saṅkhyâ. Asaṅkhyeya, even more than aprameya, is the recognised term for infinity. Burnouf, Lotus, p. 852.

² Avaramâtraka. This is the Pâli oramattako, ‘belonging merely to the present life,’ and the intention of the writer seems to be to inculcate the doctrine, that salvation can be obtained by mere repetitions of the name of Amitâbha, in direct opposition to the original doctrine of Buddha, that as a man soweth, so he reapeth. Buddha would have taught that the kusalamûla, the root or the stock of good works performed in this world (avaramâtraka), will bear fruit in the next, while here ‘vain repetitions’ seem all that is enjoyed. The Chinese translators take a different view of this passage. But from the end of this section, where we read kulaputrena vâ kuladuhitrâ vâ tatra buddhakshetre kittaprâñidhânam kartavyam, it seems clear that the locative (buddhakshetre) forms the object of the prâñidhâna, the fervent prayer or longing. The Satpuruṣas already in the Buddhakshetra would be the innumerable men (manuṣhyâs) and Bodhisattvas mentioned before.

No, whatever son or daughter of a family shall hear the name of the blessed Amitâyus, the Tathâgata, and having heard it, shall keep it in mind, and with thoughts undisturbed shall keep it in mind for one, two, three, four, five, six or seven nights,—when that son or daughter of a family comes to die, then that Amitâyus, the Tathâgata, surrounded by an assembly of disciples and followed by a host of Bodhi-sattvas, will stand before them at their hour of death, and they will depart this life with tranquil minds. After their death they will be born in the world Sukhâvatî, in the Buddha country of the same Amitâyus, the Tathâgata. Therefore, then, O Sâriputra, having perceived this cause and effect¹, I with reverence say thus, Every son and every daughter of a family ought with their whole mind to make fervent prayer for that Buddha country.

§ II. 'And now, O Sâriputra, as I here at present glorify that world, thus in the East, O Sâriputra, other blessed Buddhas, led by the Tathâgata Akshobhya, the Tathâgata Merudhvaga, the Tathâgata Mahâmeru, the Tathâgata Meruprabhâsa, and the Tathâgata Mañgudhvaga, equal in number to the sand of the river Gaṅgâ, comprehend their own Buddha countries in their speech, and then reveal them².

¹ Arthavasa, lit. the power of the thing; cf. Dhammapada, p. 388, v. 289.

² I am not quite certain as to the meaning of this passage, but if we enter into the bold metaphor of the text, viz. that the Buddhas cover the Buddha countries with the organ of their tongue and then unroll it, what is intended can hardly be anything but that they first try to find words for the excellences of those countries, and then reveal or proclaim them. Burnouf, however (Lotus, p. 417), takes the expression in a literal sense, though he is shocked by its grotesqueness. On these Buddhas and their countries, see Burnouf, Lotus, p. 113.

Accept this repetition of the Law, called the "Favour of all Buddhas," which magnifies their inconceivable excellences.

§ 12. ' Thus also in the South do other blessed Buddhas, led by the Tathâgata *Kandrasûryapradîpa*, the Tathâgata *Yasaḥprabha*, the Tathâgata *Mahârîskandha*, the Tathâgata *Merupradîpa*, the Tathâgata *Anantavîrya*, equal in number to the sand of the river *Gaṅgâ*, comprehend their own Buddha countries in their speech, and then reveal them. Accept, &c.

§ 13. ' Thus also in the West do other blessed Buddhas, led by the Tathâgata *Amitâyus*, the Tathâgata *Amitaskandha*, the Tathâgata *Amitadhvaḡa*, the Tathâgata *Mahâprabha*, the Tathâgata *Mahâratnaketu*, the Tathâgata *Suddharasmiprabha*, equal in number to the sand of the river *Gaṅgâ*, comprehend, &c.

§ 14. ' Thus also in the North do other blessed Buddhas, led by the Tathâgata *Mahârîskandha*, the Tathâgata *Vaisvânaranirghoṣa*, the Tathâgata *Dundubhisvaranirghoṣa*, the Tathâgata *Dushpradharṣa*, the Tathâgata *Âdityasambhava*, the Tathâgata *Galeniprabha* (*Gvalanaprabha*?), the Tathâgata *Prabhâkara*, equal in number to the sand, &c.

§ 15. ' Thus also in the Nadir do other blessed Buddhas, led by the Tathâgata *Simha*, the Tathâgata *Yasas*, the Tathâgata *Yasaḥprabhâva*, the Tathâgata *Dharma*, the Tathâgata *Dharmadhara*, the Tathâgata *Dharmadhvaḡa*, equal in number to the sand, &c.

§ 16. ' Thus also in the Zenith do other blessed Buddhas, led by the Tathâgata *Brahmaghoṣa*, the Tathâgata *Nakṣatrarâḡa*, the Tathâgata *Indraketu-dhvaḡarâḡa*, the Tathâgata *Gandhottama*, the Tathâgata *Gandhaprabhâsa*, the Tathâgata *Mahârîskandha*, the Tathâgata *Ratnakusumasampushpîtâgâtra*,

the Tathâgata Sâlendrarâga, the Tathâgata Ratnotpalasrî, the Tathâgata Sarvârthadarsa, the Tathâgata Sumerukalpa, equal in number to the sand, &c.¹

§ 17. 'Now what do you think, O Sâriputra, for what reason is that repetition (treatise) of the Law called the Favour of all Buddhas? Every son or daughter of a family who shall hear the name of that repetition of the Law and retain in their memory the names of those blessed Buddhas, will be favoured by the Buddhas, and will never return again, being once in possession of the transcendent true knowledge. Therefore, then, O Sâriputra, believe², accept, and do not doubt of me and those blessed Buddhas!

'Whatever sons or daughters of a family shall make mental prayer for the Buddha country of that blessed Amitâyus, the Tathâgata, or are making it now or have made it formerly, all these will never return again, being once in possession of the transcendent true knowledge. They will be born in that Buddha country, have been born, or are being born

¹ It should be remarked that the Tathâgatas here assigned to the ten quarters differ entirely from those assigned to them in the Lalita-vistara, Book XX. Not even Amitâbha is mentioned there.

² Prâtîyatha. The texts give again and again *pattîyatha*, evidently the Pâli form, instead of *pratîyata*. I have left *tha*, the Pâli termination of the 2 p. pl. in the imperative, instead of *ta*, because that form was clearly intended, while *pa* for *pra* may be an accident. Yet I have little doubt that *patîyatha* was in the original text. That it is meant for the imperative, we see from *sraddadhâdhvam*, &c., further on. Other traces of the influence of Pâli or Prâkrit on the Sanskrit of our Sûtra appear in *arhan-taiḥ*, the various reading for *arhadbhiḥ*, which I preferred; *sambahula* for *bahula*; *dhriyate yâpayati*; *purobhaktena*; *anyatra*; *saṅkhyâṃ gakkḥanti*; *avaramâtraka*; *vetḥana* instead of *vesṭana*, in *nirvetḥana*; *dharmaparyâya* (Corp. Inscript. plate xv), &c.

now. Therefore, then, O Sâriputra, mental prayer is to be made for that Buddha country by faithful sons and daughters of a family.

§ 18. 'And as I at present magnify here the inconceivable excellences of those blessed Buddhas, thus, O Sâriputra, do those blessed Buddhas magnify my own inconceivable excellences.

'A very difficult work has been done by Sâkyamuni, the sovereign of the Sâkyas. Having obtained the transcendent true knowledge in this world Sahâ, he taught the Law which all the world is reluctant to accept, during this corruption of the present kalpa, during this corruption of mankind, during this corruption of belief, during this corruption of life, during this corruption of passions.

§ 19. 'This is even for me, O Sâriputra, an extremely difficult work that, having obtained the transcendent true knowledge in this world Sahâ, I taught the Law which all the world is reluctant to accept, during this corruption of mankind, of belief, of passion, of life, and of this present kalpa.'

§ 20. Thus spoke Bhagavat joyful in his mind. And the honourable Sâriputra, and the Bhikshus and Bodhisattvas, and the whole world with the gods, men, evil spirits and genii, applauded the speech of Bhagavat.

This is the Mahâyânasûtra ¹
called Sukhâvatî-vyûha.

¹ The Sukhâvatî-vyûha, even in its shortest text, is called a Mahâyâna-sûtra, nor is there any reason why a Mahâyâna-sûtra should not be short. The meaning of Mahâyâna-sûtra is simply a Sûtra belonging to the Mahâyâna school, the school of the Great Boat. It was Burnouf who, in his Introduction to the History of Buddhism, tried very hard to establish a distinction between the

Vaipulya or developed Sûtras, and what he calls the simple Sûtras. Now, the Vaipulya Sûtras may all belong to the Mahâyâna school, but that would not prove that all the Sûtras of the Mahâyâna school are Vaipulya or developed Sûtras. The name of simple Sûtra, in opposition to the Vaipulya or developed Sûtras, is not recognised by the Buddhists themselves; at least, I know no name for simple Sûtras. No doubt there is a great difference between a Vaipulya Sûtra, such as the Lotus of the Good Law, translated by Burnouf, and the Sûtras which Burnouf translated, for instance, from the Divyâvadâna. But what Burnouf considers as the distinguishing mark of a Vaipulya Sûtra, viz. the occurrence of Bodhisattvas, as followers of the Buddha Sâkyamuni, would no longer seem to be tenable *, unless we classed our short Sukhâvatî-vyûha as a Vaipulya or developed Sûtra. For this there is no authority. Our Sûtra is a Mahâyâna Sûtra, but never called a Vaipulya Sûtra, and yet in this Sûtra the Bodhisattvas constitute a very considerable portion among the followers of Buddha. But more than that, Amitâbha, the Buddha of Sukhâvatî, another personage whom Burnouf looks upon as peculiar to the Vaipulya Sûtras, who is, in fact, one of the Dhyâni-buddhas, though not called by that name in our Sûtra, forms the chief object of its teaching, and is represented as known to Buddha Sâkyamuni, nay, as having become a Buddha long before the Buddha Sâkyamuni †. The larger text of the Sukhâvatî-vyûha would certainly, according to Burnouf's definition, seem to fall into the category of the Vaipulya Sûtras. But it is not so called in the MSS. which I have seen, and Burnouf himself gives an analysis of that Sûtra (Introduction, p. 99) as a specimen of a Mahâyâna, but not of a Vaipulya Sûtra.

* 'La présence des Bodhisattvas ou leur absence intéresse donc le fonds même des livres où on la remarque, et il est bien évident que ce seul point trace une ligne de démarcation profonde entre les Sûtras ordinaires et les Sûtras développés.'—Burnouf, Introduction, p. 112.

† 'L'idée d'un ou de plusieurs Buddhas surhumains, celle de Bodhisattvas créés par eux, sont des conceptions aussi étrangères à ces livres (les Sûtras simples) que celle d'un Âdibuddha ou d'un Dieu.'—Burnouf, Introduction, p. 120.

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- anuparikshipta, enclosed, page 92, note 2.
- apâya, the four apâyas, i. e. hell, 97, see note.
- aprameya, infinite, 98, n. 1.
- abhiḡñā and abhiḡñāna, the five kinds of knowledge, 89, n. 2.
- abhiḡñānābhiḡñāta, 89, n. 2.
- ayuta, a hundred kośis, 91, n. 1.
- arahanta and arihanta = arhat, 90, n. 4.
- arthavaśa, cause and effect, 99, n. 1.
- arhat, 90, n. 4.
- arhanta = arhat, 90, n. 4 ; 101, n. 2.
- avaramâtraka, belonging merely to the present life, 98, n. 2 ; 101, n. 2.
- asaṅkhyeya, infinite, 98, n. 1.
- asuraloka, realm of evil spirits, 97 note.
- Asurinda, lord of the Asuras, 90, n. 5.
- indra, lord, 90, n. 5.
- indriya, five virtues, 96 note.
- kaṅkaṇagala, see kiṅkiṇigāla.
- kâkâpeya (kâkapeya), to be drunk even by crows, 93, n. 2.
- kiṅkiṇigāla, string of bells, 92, n. 1.
- kośi, ten millions, 91, n. 1.
- krauñka, snipe, curlew, 95, n. 3.
- tiryagyonī, birth as animals, 97 note.
- tishṭhati dhriyate yâpayati, 'he stands there, holds himself, supports himself,' 91, n. 2.
- tîrthakâka, 'a crow at a tîrtha,' 94 note.
- divâvihâra, noonday rest, siesta, 95, n. 2.
- dharmaṃ deśayati, he teaches the law, 91, n. 2.
- dharmaparyâya, 101, n. 2.
- ayuta, 1 with 22 zeros, 91, n. 1.
- naraka, hell, 97 note.
- niyuta, a hundred ayutas, 91, n. 1.
- niraya, hell, 97 note.
- nirvetṭhana, 101, n. 2.
- purobhaktena, before the morning meal, 95, n. 1 ; 101, n. 2.
- prati, pratiyatha, 101, n. 2.
- pretaloka, realm of the departed, 97 note.
- bala, five powers, 96 note.
- bodhyaṅga, seven steps leading towards the highest knowledge, 96 note.
- mahârâvaka, great disciple, 90, n. 3.
- yamaloka, realm of Yama, 97 note.
- yâpayati, 'he supports himself,' 91, n. 2 ; 101, n. 2.
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THE
VAGRAKKHEDIKÂ.

THE VAGRAKKHEDIKÂ

OR
DIAMOND-CUTTER.

ADORATION to the blessed Ârya-pragñâ-pâramitâ
(perfection of wisdom).

I.

Thus it was heard by me : At one time Bhagavat
(the blessed Buddha) dwelt in Srâvastî, in the grove
of Geta¹, in the garden of Anâthapiṇḍada², together
with a large company of Bhikshus (mendicants), viz.
with 1250 Bhikshus³, with many noble-minded Bodhi-
sattvas⁴.

¹ Geta, son of king Prasenagit, to whom the park belonged
before it was sold to Anâthapiṇḍada.

² Another name of Sudatta, meaning, literally, he who gives
food to the poor.

³ The number of 1250 is explained by a Chinese priest Luñ-hiñ,
in his commentary on the Amitâyur-dhyâna-sûtra. According to
the Dharmagupta-vinaya, which he quotes, the number consisted
of 500 disciples of Uruvilva-kâsyapa, 300 of Gayâ-kâsyapa, 200 of
Nadî-kâsyapa, 150 of Sâriputra, and 100 of Maudgalyâyana. The
Chinese translators often mistook the Sanskrit expression 'half-
thirteen hundred,' i. e. 1250. See Bunyiu Nanjio, Catalogue of
Tripitaka, p. 6.

⁴ Higher beings on the road to Bodhi or perfect knowledge.
They are destined hereafter to become Buddhas themselves.

Then Bhagavat having in the forenoon put on his undergarment ¹, and having taken his bowl and cloak, entered the great city of Srāvastī to collect alms. Then Bhagavat, after he had gone to the great city of Srāvastī to collect alms, performed the act of eating ², and having returned from his round in the afternoon ³, he put away his bowl and cloak, washed his feet, and sat down on the seat intended ⁴ for him, crossing his legs ⁵, holding his body upright, and turning his reflection upon himself. Then many Bhikshus approached to where Bhagavat was, saluted his feet with their heads, turned three times round him to the right, and sat down on one side. (1)

II.

At that time again the venerable Subhūti came to that assembly and sat down. Then rising from his seat and putting his robe over one shoulder, kneeling on the earth with his right knee, he stretched out his folded hands towards Bhagavat and said to him: 'It is wonderful, O Bhagavat, it is exceedingly wonderful, O Sugata, how much the noble-minded Bodhisattvas have been favoured with the highest favour by the Tathâgata, the holy and

¹ In Pāli *pubbamhasamayam nivâsetva*, the technical expression for putting on the robes early in the morning; see Childers, s. v. *nivâseti*.

² In Pāli *katabhattakikkô*, see Childers, s. v.

³ In Pāli *paṅkhaḥabbhattam pīṇapâtapatikkānta*, see Childers, s. v. *pīṇapâta*. Vig. observes that *paṅkhaḥabbhattam pīṇapâtapatikkānto* is a *ῥότερον πρότερον*, as it means, having returned from his rounds, and then made his meal on the food obtained on his rounds.

⁴ Pāli *paññata*.

⁵ Burnouf, *Lotus*, p. 334.

fully enlightened! It is wonderful how much the noble-minded Bodhisattvas have been instructed¹ with the highest instruction by the Tathâgata, the holy and fully enlightened! How then, O Bhagavat, should the son or the daughter of a good family, after having entered on the path of the Bodhisattvas, behave, how should he advance, and how should he restrain his thoughts?’

After the venerable Subhûti had thus spoken, Bhagavat said to him: ‘Well said, well said, Subhûti! So it is, Subhûti, so it is, as you say. The noble-minded Bodhisattvas have been favoured with the highest favour by the Tathâgata, the noble-minded Bodhisattvas have been instructed with the highest instruction by the Tathâgata. Therefore, O Subhûti, listen and take it to heart, well and rightly. I shall tell you, how any one who has entered on the path of Bodhisattvas should behave, how he should advance, and how he should restrain his thoughts.’ Then the venerable Subhûti answered the Bhagavat and said: ‘So be it, O Bhagavat.’ (2)

III.

Then the Bhagavat thus spoke to him: ‘Any one, O Subhûti, who has entered here on the path of the Bodhisattvas must thus frame his thought: As many beings as there are in this world of beings, comprehended under the term of beings (either born of eggs, or from the womb, or from moisture, or miraculously), with form or without form, with name or without name, or neither with nor without name, as far as

¹ I have followed the Chinese translator, who translates *parindita* by instructed, entrusted, not by protected.

any known world of beings is known, all these must be delivered by me in the perfect world of Nirvâṇa. And yet, after I have thus delivered immeasurable beings, not one single being has been delivered. And why? If, O Subhûti, a Bodhisattva had any idea of (belief in) a being, he could not be called a Bodhisattva (one who is fit to become a Buddha). And why? Because, O Subhûti, no one is to be called a Bodhisattva, for whom there should exist the idea of a being, the idea of a living being, or the idea of a person.' (3)

IV.

'And again, O Subhûti, a gift should not be given by a Bodhisattva, while he believes¹ in objects; a gift should not be given by him, while he believes in anything; a gift should not be given by him, while he believes in form; a gift should not be given by him, while he believes in the special qualities of sound, smell, taste, and touch. For thus, O Subhûti, should a gift be given by a noble-minded Bodhisattva, that he should not believe even in the idea of cause. And why? Because that Bodhisattva, O Subhûti, who gives a gift, without believing in anything, the measure of his stock of merit is not easy to learn.'—'What do you think, O Subhûti, is it easy to learn the measure of space in the eastern quarter?' Subhûti said: 'Not indeed, O Bhagavat.'—Bhagavat said: 'In like manner, is it easy to learn the measure of space in the southern, western, northern quarters, below and above (nadir and zenith), in quarters and subquarters, in the ten quarters all round?' Subhûti said: 'Not indeed,

¹ To believe here means to depend on or to accept as real.

O Bhagavat.' Bhagavat said : ' In the same manner, O Subhûti, the measure of the stock of merit of a Bodhisattva, who gives a gift without believing in anything, is not easy to learn. And thus indeed, O Subhûti, should one who has entered on the path of Bodhisattvas give a gift, that he should not believe even in the idea of cause.' (4)

V.

' Now, what do you think, O Subhûti, should a Tathâgata be seen (known) by the possession of signs ¹?' Subhûti said : ' Not indeed, O Bhagavat, a Tathâgata is not to be seen (known) by the possession of signs. And why? Because what has been preached by the Tathâgata as the possession of signs, that is indeed the possession of no-signs.'

After this, Bhagavat spoke thus to the venerable Subhûti : ' Wherever there is, O Subhûti, the possession of signs, there is falsehood; wherever there is no possession of signs, there is no falsehood. Hence the Tathâgata is to be seen (known) from no-signs as signs ².' (5)

VI.

After this, the venerable Subhûti spoke thus to the Bhagavat : ' Forsooth, O Bhagavat, will there be any beings in the future, in the last time, in the last moment, in the last 500 years ³, during the time

¹ Qualities by which he could be known.

² It would be easier to read *lakṣaṇālakṣaṇatvataḥ*, from the signs having the character of no-signs. M. de Harlez translates rightly, ' c'est par le non-marque de marquer que la Tathâgata doit être vu et reconnu.'

³ I have changed *Pañkâsatî* into *Pañkasatî*, because what is

of the decay of the good Law, who, when these very words of the Sûtras are being preached, will frame a true idea¹?' The Bhagavat said: 'Do not speak thus, Subhûti. Yes, there will be some beings in the future, in the last time, in the last moment, in the last 500 years, during the decay of the good Law, who will frame a true idea when these very words are being preached.

'And again, O Subhûti, there will be noble-minded Bodhisattvas, in the future, in the last time, in the last moment, in the last 500 years, during the decay of the good Law, there will be strong and good and wise beings, who, when these very words of the Sûtras are being preached, will frame a true idea. But those noble-minded Bodhisattvas, O Subhûti, will not have served one Buddha only, and the stock

intended here is evidently the last of the periods of 500 years each, which, according to the Mahâyâna-Buddhists, elapsed after the death of Buddha. The following extract from the Mahâsannipâta-sûtra (Ta-tsi-king, No. 61 in Tripiṭaka), given to me by Mr. B. Nanjio, fully explains the subject. 'It is stated in the fifty-first section of the Mahâsannipâta-sûtra, that Buddha said: "After my Nirvâṇa, in the first 500 years, all the Bhikshus and others will be strong in deliberation in my correct Law. (Those who first obtain the 'holy fruit,' i.e. the Srota-âpannas, are called those who have obtained deliberation.) In the next or second 500 years, they will be strong in meditation. In the next or third 500 years, they will be strong in 'much learning,' i.e. bahusruta, religious knowledge. In the next or fourth 500 years, they will be strong in founding monasteries, &c. In the last or fifth 500 years, they will be strong in fighting and reproving. The pure (lit. white) Law will then become invisible."'

The question therefore amounts to this, whether in that corrupt age the law of Buddha will still be understood? and the answer is, that there will be always some excellent Bodhisattvas who, even in the age of corruption, can understand the preaching of the Law.

¹ Will understand them properly.

of their merit will not have been accumulated under one Buddha only; on the contrary, O Subhûti, those noble-minded Bodhisattvas will have served many hundred thousands of Buddhas, and the stock of their merit will have been accumulated under many hundred thousands of Buddhas; and they, when these very words of the Sûtras are being preached, will obtain one and the same faith¹. They are known, O Subhûti, by the Tathâgata through his Buddha-knowledge; they are seen, O Subhûti, by the Tathâgata through his Buddha-eye; they are understood, O Subhûti, by the Tathâgata. All these, O Subhûti, will produce and will hold fast an immeasurable and innumerable stock of merit. And why? Because, O Subhûti, there does not exist in those noble-minded Bodhisattvas the idea of self, there does not exist the idea of a being, the idea of a living being, the idea of a person. Nor does there exist, O Subhûti, for these noble-minded Bodhisattvas the idea of quality (dharma), nor of no-quality. Neither does there exist, O Subhûti, any idea (*samgñâ*) or no-idea. And why? Because, O Subhûti, if there existed for these noble-minded Bodhisattvas the idea of quality, then they would believe in a self, they would believe in a being, they would believe in a living being, they would believe in a person. And if there existed for them the idea of no-quality, even then they would believe in a self,

¹ I am doubtful about the exact meaning of *ekaḥittaprasâda*. Childers gives *ekaḥitta*, as an adjective, with the meaning of 'having the same thought,' and *ḥittaprasâda*, as faith in Buddha. But *ekaḥittaprasâda* may also be 'faith produced by one thought,' 'immediate faith,' and this too is a recognised form of faith in Buddhism. See *Sukhâvatî*, pp. 71, 108.

they would believe in a being, they would believe in a living being, they would believe in a person. And why? Because, O Subhûti, neither quality nor no-quality is to be accepted by a noble-minded Bodhisattva. Therefore this hidden saying has been preached by the Tathâgata: "By those who know the teaching of the Law, as like unto a raft, all qualities indeed must be abandoned; much more no-qualities¹." (6)

VII.

And again Bhagavat spoke thus to the venerable Subhûti: 'What do you think, O Subhûti, is there anything (dharma) that was known by the Tathâgata under the name of the highest perfect knowledge, or anything that was taught by the Tathâgata?'

After these words, the venerable Subhûti spoke thus to Bhagavat: 'As I, O Bhagavat, understand the meaning of the preaching of the Bhagavat, there is nothing that was known by the Tathâgata under the name of the highest perfect knowledge, nor is there anything that is taught by the Tathâgata. And why? Because that thing which was known or taught by the Tathâgata is incomprehensible and inexpressible. It is neither a thing nor no-thing. And why? Because the holy persons² are of imperfect power³.' (7)

¹ The same line is quoted in the Abhidharmakosha-vyâkhyâ.

² Âryapudgala need not be Bodhisattvas, but all who have entered on the path leading to Nirvâna.

³ Harlez: 'Parceque les entités supérieures sont produites telles sans être réelles et parfaites pour cela.' If *samskrîta* can be used in Buddhist literature in the sense of perfect, and *prabhâvitâ* as power, my translation might pass, but even then the 'because' remains difficult.

VIII.

Bhagavat said : ' What do you think, O Subhûti, if a son or daughter of a good family filled this sphere of a million millions of worlds¹ with the seven gems or treasures, and gave it as a gift to the holy and enlightened Tathâgatas, would that son or daughter of a good family on the strength of this produce a large stock of merit ? ' Subhûti said : ' Yes, O Bhagavat, yes, O Sugata, that son or daughter of a good family would on the strength of this produce a large stock of merit. And why ? Because, O Bhagavat, what was preached by the Tathâgata as the stock of merit, that was preached by the Tathâgata as no-stock of merit. Therefore the Tathâgata preaches : " A stock of merit, a stock of merit ² indeed ! " ' Bhagavat said : ' And if, O Subhûti, the son or daughter of a good family should fill this sphere of a million millions of worlds with the seven treasures and should give it as a gift to the holy and enlightened Tathâgatas, and if another after taking from this treatise of the Law one Gâthâ of four lines only should fully teach others and explain it, he indeed would on the strength of this produce a larger stock of merit immeasurable and innumerable. And why ? Because, O Subhûti, the highest perfect knowledge of the holy and enlightened Tathâgatas is produced from it ; the blessed Buddhas are produced from it. And why ? Because, O Subhûti, when the Tathâgata preached :

¹ See Childers, s. v. Lokadhâtu.

² Or should it be, bhâshate-punyaskandhaḥ punyaskandha iti, i. e. he preaches no-stock of merit is the stock of merit ? It would not be applicable to later passages, but the style of the Sûtras varies.

“The qualities of Buddha, the qualities of Buddha indeed!” they were preached by him as no-qualities of Buddha. Therefore they are called the qualities of Buddha.’ (8)

IX.

Bhagavat said¹: ‘Now, what do you think, O Subhūti, does a Srota-âpanna² think in this wise: The fruit of Srota-âpatti has been obtained by me?’ Subhūti said: ‘Not indeed, O Bhagavat, a Srota-âpanna does not think in this wise: The fruit of Srota-âpatti has been obtained by me. And why? Because, O Bhagavat, he has not obtained any particular state (dharma). Therefore he is called a Srota-âpanna. He has not obtained any form, nor sounds, nor smells, nor tastes, nor things that can be touched. Therefore he is called a Srota-âpanna. If, O Bhagavat, a Srota-âpanna were to think in this wise: The fruit of Srota-âpatti has been obtained by me, he would believe in a self, he would believe in a being, he would believe in a living being, he would believe in a person.’

Bhagavat said: ‘What do you think, O Subhūti, does a Sakṛdâgâmin think in this wise: The fruit of a Sakṛdâgâmin has been obtained by me?’ Subhūti said: ‘Not indeed, O Bhagavat, a Sakṛ-

¹ This phrase is wanting in the Sanskrit MSS., but it is found in the Chinese translation of Dharmagupta, of the Sui dynasty (A. D. 589-618).

² Srota-âpanna, a man who has obtained the first grade of sanctification, literally, who has entered the stream. The second grade is that of the Sakṛdâgâmin, who returns once. The third grade is that of the Anâgâmin, who does not return at all, but is born in the Brahman world from whence he becomes an Arhat and may obtain Nirvâṇa.

dâgâmin does not think in this wise: The fruit of a Sakridâgâmin has been obtained by me. And why? Because he is not an individual being (dharma), who has obtained the state of a Sakridâgâmin. Therefore he is called a Sakridâgâmin.'

Bhagavat said: 'What do you think, O Subhûti, does an Anâgâmin think in this wise: The fruit of an Anâgâmin has been obtained by me?' Subhûti said: 'Not indeed, O Bhagavat, an Anâgâmin does not think in this wise: The fruit of an Anâgâmin has been obtained by me. And why? Because he is not an individual being, who has obtained the state of an Anâgâmin. Therefore he is called an Anâgâmin.'

Bhagavat said: 'What do you think, O Subhûti, does an Arhat think in this wise: The fruit of an Arhat has been obtained by me?' Subhûti said: 'Not indeed, O Bhagavat, an Arhat does not think in this wise: The fruit of an Arhat has been obtained by me. And why? Because he is not an individual being, who is called an Arhat. Therefore he is called an Arhat. And if, O Bhagavat, an Arhat were to think in this wise: The state of an Arhat has been obtained by me, he would believe in a self, he would believe in a being, he would believe in a living being, he would believe in a person.

'And why? I have been pointed out, O Bhagavat, by the holy and fully enlightened Tathâgata, as the foremost of those who dwell in virtue¹.

¹ *Araṇâvihârin*. *Raṇa* is strife, then sin, therefore *araṇa* might be peace and virtue, only the *a* would be short. Probably *araṇa-vihârin* was formed with reference to *âraṇya-vihârin*, living in

I, O Bhagavat, am an Arhat, freed from passion. And yet, O Bhagavat, I do not think in this wise: I am an Arhat, I am freed from passion. If, O Bhagavat, I should think in this wise, that the state of an Arhat has been obtained by me, then the Tathâgata would not have truly prophesied of me, saying: "Subhûti, the son of a good family, the foremost of those dwelling in virtue, does not dwell anywhere, and therefore he is called a dweller in virtue, a dweller in virtue indeed!"' (9)

X.

Bhagavat said: 'What do you think, O Subhûti, is there anything (dharma) which the Tathâgata has adopted from the Tathâgata Dipaṅkara¹, the holy and fully enlightened?' Subhûti said: 'Not indeed, O Bhagavat; there is not anything which the Tathâgata has adopted from the Tathâgata Dipaṅkara, the holy and fully enlightened.'

Bhagavat said: 'If, O Subhûti, a Bodhisattva should say: "I shall create numbers of worlds," he would say what is untrue. And why? Because, O Subhûti, when the Tathâgata preached: "Numbers of worlds, numbers of worlds indeed!" they were preached by him as no-numbers. Therefore they are called numbers of worlds.'

'Therefore, O Subhûti, a noble-minded Bodhisattva should in this wise frame an independent

the forest, retired from the world, and in peace, just as arhan, worthy, was changed into arahan, the destroyer of sin. Beal translates, 'one who delights in the mortification of an Aranyaka (forest devotee).' De Harlez: 'chef de ceux qui ne sont plus attachés à la jouissance.'

¹ A former Buddha.

mind, which is to be framed as a mind not believing in anything, not believing in form, not believing in sound, smell, taste, and anything that can be touched. Now, for instance, O Subhûti, a man might have a body and a large body, so that his size should be as large as the king of mountains, Sumeru. Do you think then, O Subhûti, that his selfhood (he himself) would be large?' Subhûti said: 'Yes, O Bhagavat, yes, O Sugata, his selfhood would be large. And why? Because, O Bhagavat, when the Tathâgata preached: "Selfhood, selfhood indeed!" it was preached by him as no-selfhood. Therefore it is called selfhood.' (10)

XI.

Bhagavat said: 'What do you think, O Subhûti, if there were as many Gaṅgâ rivers as there are grains of sand in the large river Gaṅgâ, would the grains of sand be many?' Subhûti said: 'Those Gaṅgâ rivers would indeed be many, much more the grains of sand in those Gaṅgâ rivers.' Bhagavat said: 'I tell you, O Subhûti, I announce to you, If a woman or man were to fill with the seven treasures as many worlds as there would be grains of sand in those Gaṅgâ rivers and present them as a gift to the holy and fully enlightened Tathâgatas—What do you think, O Subhûti, would that woman or man on the strength of this produce a large stock of merit?' Subhûti said: 'Yes, O Bhagavat, yes, O Sugata, that woman or man would on the strength of this produce a large stock of merit, immeasurable and innumerable.' Bhagavat said: 'And if, O Subhûti, a woman or man having filled so many worlds with the seven treasures should give them as a gift to the holy and enlightened Tathâgatas,

and if another son or daughter of a good family, after taking from this treatise of the Law one Gâthâ of four lines only, should fully teach others and explain it, he, indeed, would on the strength of this produce a larger stock of merit, immeasurable and innumerable.' (11)

XII.

'Then again, O Subhûti, that part of the world in which, after taking from this treatise of the Law one Gâthâ of four lines only, it should be preached or explained, would be like a *Kaitya* (holy shrine) for the whole world of gods, men, and spirits; what should we say then of those who learn the whole of this treatise of the Law to the end, who repeat it, understand it, and fully explain it to others? They, O Subhûti, will be endowed with the highest wonder¹. And in that place, O Subhûti, there dwells the teacher², or one after another holding the place of the wise preceptor³.' (12)

XIII.

After these words, the venerable Subhûti spoke thus to Bhagavat: 'O Bhagavat, how is this treatise of the Law called, and how can I learn it?' After this, Bhagavat spoke thus to the venerable Subhûti: 'This treatise of the Law, O Subhûti, is called the *Pragñâ-pâramitâ* (Transcendent wisdom), and you should learn it by that name. And why? Because, O Subhûti, what was preached by the Tathâgata as the *Pragñâ-pâramitâ*, that was preached by the

¹ With what excites the highest wonder.

² *Sastâ*, often the name of Buddha, Pâli *sattâ*.

³ This may refer to a succession of teachers handing down the tradition one to the other.

Tathâgata as no-Pâramitâ. Therefore it is called the Pragñâ-pâramitâ.

‘Then, what do you think, O Subhûti, is there anything (dharma) that was preached by the Tathâgata?’ Subhûti said: ‘Not indeed, O Bhagavat, there is not anything that was preached by the Tathâgata.’

Bhagavat said: ‘What do you think then, O Subhûti,—the dust of the earth which is found in this sphere of a million millions of worlds, is that much?’ Subhûti said: ‘Yes, O Bhagavat, yes, O Sugata, that dust of the earth would be much. And why? Because, O Bhagavat, what was preached by the Tathâgata as the dust of the earth, that was preached by the Tathâgata as no-dust. Therefore it is called the dust of the earth. And what was preached by the Tathâgata as the sphere of worlds, that was preached by the Tathâgata as no-sphere. Therefore it is called the sphere of worlds.’

Bhagavat said: ‘What do you think, O Subhûti, is a holy and fully enlightened Tathâgata to be seen (known) by the thirty-two signs of a hero?’ Subhûti said: ‘No indeed, O Bhagavat; a holy and fully enlightened Tathâgata is not to be seen (known) by the thirty-two signs of a hero. And why? Because what was preached by the Tathâgata as the thirty-two signs of a hero, that was preached by the Tathâgata as no-signs. Therefore they are called the thirty-two signs of a hero.’

Bhagavat said: ‘If, O Subhûti, a woman or man should day by day sacrifice his life (selfhood¹) as

¹ Âtmabhâva seems to refer here to the living body, not to the spiritual Âtman, which, according to Buddha, can be got rid of by

many times as there are grains of sand in the river Gaṅgâ, and if he should thus sacrifice his life for as many kalpas as there are grains of sand in the river Gaṅgâ, and if another man, after taking from this treatise of the Law one Gâthâ of four lines only, should fully teach others and explain it, he indeed would on the strength of this produce a larger stock of merit, immeasurable and innumerable.' (13)

XIV.

At that time, the venerable Subhûti was moved by the power of the Law, shed tears, and having wiped his tears, he thus spoke to Bhagavat: 'It is wonderful, O Bhagavat, it is exceedingly wonderful, O Sugata, how fully this teaching of the Law has been preached by the Tathâgata for the benefit of those beings who entered on the foremost path (the path that leads to Nirvâṇa), and who entered on the best path, from whence, O Bhagavat, knowledge has been produced in me. Never indeed, O Bhagavat, has such a teaching of the Law been heard by me before. Those Bodhisattvas, O Bhagavat, will be endowed with the highest wonder¹, who when this Sûtra is being preached hear it and will frame to themselves a true idea. And why? Because what is a true idea is not a true idea. Therefore the Tathâgata preaches: "A true idea, a true idea indeed!"

'It is no wonder to me, O Bhagavat, that I accept and believe this treatise of the Law, which has been preached. And those beings also, O Bhagavat,

knowledge only. Buddha himself sacrificed his life again and again, and a willingness to die would probably be accepted for the deed.

¹ Will possess miraculous powers, and will be admired.

who will exist in the future, in the last time, in the last moment, in the last 500 years, during the time of the decay of the good Law, who will learn this treatise of the Law, O Bhagavat, remember it, recite it, understand it, and fully explain it to others, they will indeed be endowed with the highest wonder.

‘But, O Bhagavat, there will not arise in them any idea of a self, any idea of a being, of a living being, or a person, nor does there exist for them any idea or no-idea. And why? Because, O Bhagavat, the idea of a self is no-idea, and the idea of a being, or a living being, or a person is no-idea. And why? Because the blessed Buddhas are freed from all ideas.’

After these words, Bhagavat thus spoke to the venerable Subhûti: ‘So it is, O Subhûti, so it is. Those beings, O Subhûti, who when this Sûtra was being recited here will not be disturbed or frightened or become alarmed, will be endowed with the highest wonder. And why? Because, O Subhûti, this was preached by the Tathâgata, as the Parama-pâramitâ, which is no-Pâramitâ. And, O Subhûti, what the Tathâgata preaches as the Paramapâramitâ, that was preached also by immeasurable blessed Buddhas. Therefore it is called the Parama-pâramitâ.

‘And, O Subhûti, the Pâramitâ or the highest perfection of endurance (kshânti) belonging to a Tathâgata, that also is no-Pâramitâ. And why? Because, O Subhûti, at the time when the king of Kalinga¹ cut my flesh from every limb, I had no idea of a self, of a being, of a living being, or of

¹ The Chinese text points to Kalirâgâ. On this Kalirâgâ or Kalinrîpa see Lalita-vistara, p. 191.

a person; I had neither an idea nor no-idea. And why? Because, O Subhûti, if I at that time had had an idea of a self, I should also have had an idea of malevolence. If I had had an idea of a being, or of a living being, or of a person, I should also have had an idea of malevolence. And why? Because, O Subhûti, I remember the past 500 births, when I was the *Rîshi Kshântivâdin* (preacher of endurance). At that time also, I had no idea of a self, of a being, of a living being, of a person. Therefore then, O Subhûti, a noble-minded Bodhisattva, after putting aside all ideas, should raise his mind to the highest perfect knowledge. He should frame his mind so as not to believe (depend) in form, sound, smell, taste, or anything that can be touched, in something (dharma), in nothing or anything. And why? Because what is believed is not believed (not to be depended on). Therefore the Tathâgata preaches: "A gift should not be given by a Bodhisattva¹ who believes in anything, it should not be given by one who believes in form, sound, smell, taste, or anything that can be touched."

'And again, O Subhûti, a Bodhisattva should in such wise give his gift for the benefit of all beings. And why? Because, O Subhûti, the idea of a being is no-idea. And those who are thus spoken of by the Tathâgata as all beings are indeed no-beings. And why? Because, O Subhûti, a Tathâgata says what is real, says what is true, says the things as they are; a Tathâgata does not speak untruth.

' But again, O Subhûti, whatever doctrine has been

¹ See before, chap. iv.

perceived, taught, and meditated on by a Tathâgata, in it there is neither truth nor falsehood. And as a man who has entered the darkness would not see anything, thus a Bodhisattva is to be considered who is immersed in objects, and who being immersed in objects gives a gift. But as a man who has eyes would, when the night becomes light, and the sun has risen, see many things, thus a Bodhisattva is to be considered who is not immersed in objects, and who not being immersed in objects gives a gift.

‘And again, O Subhûti, if any sons or daughters of good families will learn this treatise of the Law, will remember, recite, and understand it, and fully explain it to others, they, O Subhûti, are known by the Tathâgata through his Buddha-knowledge, they are seen, O Subhûti, by the Tathâgata through his Buddha-eye. All these beings, O Subhûti, will produce and hold fast an immeasurable and innumerable stock of merit.’ (14)

XV.

‘And if, O Subhûti, a woman or man sacrificed in the morning as many lives as there are grains of sand in the river Gaṅgâ and did the same at noon and the same in the evening, and if in this way they sacrificed their lives for a hundred thousands of *niyutas* of *koṭis* of ages, and if another, after hearing this treatise of the Law, should not oppose it, then the latter would on the strength of this produce a larger stock of merit, immeasurable and innumerable. What should we say then of him who after having written it, learns it, remembers it, understands it, and fully explains it to others?

‘And again, O Subhûti, this treatise of the Law is

incomprehensible and incomparable. And this treatise of the Law has been preached by the Tathâgata for the benefit of those beings who entered on the foremost path (the path that leads to Nirvâṇa), and who entered on the best path. And those who will learn this treatise of the Law, who will remember it, recite it, understand it, and fully explain it to others, they are known, O Subhûti, by the Tathâgata through his Buddha-knowledge, they are seen, O Subhûti, by the Tathâgata through his Buddha-eye. All these beings, O Subhûti, will be endowed with an immeasurable stock of merit, they will be endowed with an incomprehensible, incomparable, immeasurable and unmeasured stock of merit. All these beings, O Subhûti, will equally remember the Bodhi (the highest Buddha-knowledge), will recite it, and understand it. And why? Because it is not possible, O Subhûti, that this treatise of the Law should be heard by beings of little faith, by those who believe in self, in beings, in living beings, and in persons. It is impossible that this treatise of the Law should be heard by beings who have not acquired the knowledge of Bodhisattvas, or that it should be learned, remembered, recited, and understood by them. The thing is impossible.

‘And again, O Subhûti, that part of the world in which this Sûtra will be propounded, will have to be honoured by the whole world of gods, men, and evil spirits, will have to be worshipped, and will become like a Kāitya (a holy sepulchre).’ (15)

XVI.

‘And, O Subhûti, sons or daughters of a good family who will learn these very Sûtras, who will

remember them, recite them, understand them, thoroughly take them to heart, and fully explain them to others, they will be overcome¹, they will be greatly overcome. And why? Because, O Subhûti, whatever evil deeds these beings have done in a former birth, deeds that must lead to suffering, those deeds these beings, owing to their being overcome, after they have seen the Law, will destroy, and they will obtain the knowledge of Buddha.

‘I remember, O Subhûti, in the past, before innumerable and more than innumerable kalpas, there were eighty-four hundred thousands of niyutas of koṭis of Buddhas following after the venerable and fully enlightened Tathâgata Dîpaṅkara, who were pleased by me, and after being pleased were not displeased. And if, O Subhûti, these blessed Buddhas were pleased by me, and after being pleased were not displeased, and if on the other hand people at the last time, at the last moment, in the last 500 years, during the time of the decay of the good Law, will learn these very Sûtras, remember them, recite them, understand them, and fully explain them to others, then, O Subhûti, in comparison with their stock of merit that former stock of merit will not come to one hundredth part, nay, not to one thousandth part, not to a hundred thousandth part, not to a ten millionth part, not to a hundred millionth part, not to a hundred thousand ten millionth part, not to a hundred thousands of niyutas ten millionth part. It will not bear number, nor fraction, nor counting, nor comparison, nor approach, nor analogy.

‘And if, O Subhûti, I were to tell you the stock of

¹ Paribhûta is explained by despised, but the sense, or even the non-sense, is difficult to understand.

merit of those sons or daughters of good families, and how large a stock of merit those sons or daughters of good families will produce, and hold fast at that time, people would become distracted and their thoughts would become bewildered. And again, O Subhûti, as this treatise of the Law preached by the Tathâgata is incomprehensible and incomparable, its rewards also must be expected (to be) incomprehensible.' (16)

XVII.

At that time the venerable Subhûti thus spoke to the Bhagavat : 'How should a person, after having entered on the path of the Bodhisattvas, behave, how should he advance, and how should he restrain his thoughts?' Bhagavat said : 'He who has entered on the path of the Bodhisattvas should thus frame his thought : All beings must be delivered by me in the perfect world of Nirvâna ; and yet after I have thus delivered these beings, no being has been delivered. And why ? Because, O Subhûti, if a Bodhisattva had any idea of beings, he could not be called a Bodhisattva, and so on¹ from the idea of a living being to the idea of a person ; if he had any such idea, he could not be called a Bodhisattva. And why ? Because, O Subhûti, there is no such thing (dharma) as one who has entered on the path of the Bodhisattvas.

'What do you think, O Subhûti, is there anything which the Tathâgata has adopted from the Tathâgata Dipaṅkara with regard to the highest perfect knowledge?' After this, the venerable Subhûti

¹ See chap. iii, p. 114.

spoke thus to the Bhagavat: 'As far as I, O Bhagavat, understand the meaning of the preaching of the Bhagavat, there is nothing which has been adopted by the Tathâgata from the holy and fully enlightened Tathâgata Dîpaṅkara with regard to the highest perfect knowledge.' After this, Bhagavat thus spoke to the venerable Subhûti: 'So it is, Subhûti, so it is. There is not, O Subhûti, anything which has been adopted by the Tathâgata from the holy and fully enlightened Tathâgata Dîpaṅkara with regard to the highest perfect knowledge. And if, O Subhûti, anything had been adopted by the Tathâgata, the Tathâgata Dîpaṅkara would not have prophesied of me, saying¹: "Thou, O boy, wilt be in the future the holy and fully enlightened Tathâgata called Sâkyamuni." Because then, O Subhûti, there is nothing that has been adopted by the holy and fully enlightened Tathâgata with regard to the highest perfect knowledge, therefore I was prophesied by the Tathâgata Dîpaṅkara, saying: "Thou, boy, wilt be in the future the holy and fully enlightened Tathâgata called Sâkyamuni."

'And why, O Subhûti, the name of Tathâgata? It expresses true suchness. And why Tathâgata, O Subhûti? It expresses that he had no origin. And why Tathâgata, O Subhûti? It expresses the destruction of all qualities. And why Tathâgata, O Subhûti? It expresses one who had no origin whatever. And why this? Because, O Subhûti, no-origin is the highest goal.

'And whosoever, O Subhûti, should say that, by the holy and fully enlightened Tathâgata, the highest

¹ This prophecy is supposed to have been addressed by Dîpaṅkara to Sâkyamuni, before he had become a Buddha.

perfect knowledge has been known, he would speak an untruth, and would slander me, O Subhûti, with some untruth that he has learned. And why? Because there is no such thing, O Subhûti, as has been known by the Tathâgata with regard to the highest perfect knowledge. And in that, O Subhûti, which has been known and taught by the Tathâgata, there is neither truth nor falsehood. Therefore the Tathâgata preaches: "All things are Buddha-things." And why? Because what was preached by the Tathâgata, O Subhûti, as all things, that was preached as no-things; and therefore all things are called Buddha-things.

'Now, O Subhûti, a man might have a body and a large body.' The venerable Subhûti said: 'That man who was spoken of by the Tathâgata as a man with a body, with a large body, he, O Bhagavat, was spoken of by the Tathâgata as without a body, and therefore he is called a man with a body and with a large body.'

Bhagavat said: 'So it is, O Subhûti; and if a Bodhisattva were to say: "I shall deliver all beings," he ought not to be called a Bodhisattva. And why? Is there anything, O Subhûti, that is called a Bodhisattva?' Subhûti said: 'Not indeed, Bhagavat, there is nothing which is called a Bodhisattva.' Bhagavat said: 'Those who were spoken of as beings, beings indeed, O Subhûti, they were spoken of as no-beings by the Tathâgata, and therefore they are called beings. Therefore the Tathâgata says: "All beings are without self, all beings are without life, without manhood¹, without a personality."

¹ Sans croissance, Harlez; see Childers, s. v. poriso.

‘If, O Subhûti, a Bodhisattva were to say: “I shall create numbers of worlds,” he would say what is untrue. And why? Because, what were spoken of as numbers of worlds, numbers of worlds indeed, O Subhûti, these were spoken of as no-numbers by the Tathâgata, and therefore they are called numbers of worlds.

‘A Bodhisattva, O Subhûti, who believes that all things are without self, that all things are without self, he has faith, he is called a noble-minded Bodhisattva by the holy and fully enlightened Tathâgata.’ (17)

XVIII.

Bhagavat said: ‘What do you think, O Subhûti, has the Tathâgata the bodily eye?’ Subhûti said: ‘So it is, O Bhagavat, the Tathâgata has the bodily eye.’

Bhagavat said: ‘What do you think, O Subhûti, has the Tathâgata the heavenly eye?’ Subhûti said: ‘So it is, O Bhagavat, the Tathâgata has the heavenly eye.’

Bhagavat said: ‘What do you think, O Subhûti, has the Tathâgata the eye of knowledge?’ Subhûti said: ‘So it is, O Bhagavat, the Tathâgata has the eye of knowledge.’

Bhagavat said: ‘What do you think, O Subhûti, has the Tathâgata the eye of the Law?’ Subhûti said: ‘So it is, O Bhagavat, the Tathâgata has the eye of the Law.’

Bhagavat said: ‘What do you think, O Subhûti, has the Tathâgata the eye of Buddha?’ Subhûti said: ‘So it is, O Bhagavat, the Tathâgata has the eye of Buddha.’

Bhagavat said: ‘What do you think, O Subhûti, as many grains of sand as there are in the great river Gaṅgâ—were they preached by the Tathâgata

as grains of sand?' Subhûti said: 'So it is, O Bhagavat, so it is, O Sugata, they were preached as grains of sand by the Tathâgata.' Bhagavat said: 'What do you think, O Subhûti, if there were as many Gaṅgâ rivers as there are grains of sand in the great river Gaṅgâ; and, if there were as many worlds as there are grains of sand in these, would these worlds be many?' Subhûti said: 'So it is, O Bhagavat, so it is, O Sugata, these worlds would be many.' Bhagavat said: 'As many beings as there are in all those worlds, I know the manifold trains of thought of them all. And why? Because what was preached as the train of thoughts, the train of thoughts indeed, O Subhûti, that was preached by the Tathâgata as no-train of thoughts, and therefore it is called the train of thoughts. And why? Because, O Subhûti, a past thought is not perceived, a future thought is not perceived, and the present thought is not perceived.' (18)

XIX.

'What do you think, O Subhûti, if a son or a daughter of a good family should fill this sphere of a million millions of worlds with the seven treasures, and give it as a gift to holy and fully enlightened Buddhas, would that son or daughter of a good family produce on the strength of this a large stock of merit?' Subhûti said: 'Yes, a large one.' Bhagavat said: 'So it is, Subhûti, so it is; that son or daughter of a good family would produce on the strength of this a large stock of merit, immeasurable and innumerable. And why? Because what was preached as a stock of merit, a stock of merit indeed, O Subhûti, that was preached as no-stock

of merit by the Tathâgata, and therefore it is called a stock of merit. If, O Subhûti, there existed a stock of merit, the Tathâgata would not have preached: "A stock of merit, a stock of merit indeed!"' (19)

XX.

'What do you think then, O Subhûti, is a Tathâgata to be seen (known) by the shape of his visible body?' Subhûti said: 'Not indeed, O Bhagavat, a Tathâgata is not to be seen (known) by the shape of his visible body. And why? Because, what was preached, O Bhagavat, as the shape of the visible body, the shape of the visible body indeed, that was preached by the Tathâgata as no-shape of the visible body, and therefore it is called the shape of the visible body.'

Bhagavat said: 'What do you think, O Subhûti, should a Tathâgata be seen (known) by the possession of signs?' Subhûti said: 'Not indeed, O Bhagavat, a Tathâgata is not to be seen (known) by the possession of signs. And why? Because, what was preached by the Tathâgata as the possession of signs, that was preached as no-possession of signs by the Tathâgata, and therefore it is called the possession of signs.' (20)

XXI.

Bhagavat said: 'What do you think, O Subhûti, does the Tathâgata think in this wise: The Law has been taught by me?' Subhûti said: 'Not indeed, O Bhagavat, does the Tathâgata think in this wise: The Law has been taught by me.' Bhagavat said: 'If a man should say that the Law has been taught by the Tathâgata, he would say what is not true; he

would slander me with untruth which he has learned. And why? Because, O Subhûti, it is said the teaching of the Law, the teaching of the Law indeed. O Subhûti, there is nothing that can be perceived by the name of the teaching of the Law.'

After this, the venerable Subhûti spoke thus to the Bhagavat: 'Forsooth, O Bhagavat, will there be any beings in the future, in the last time, in the last moment, in the last 500 years, during the time of the decay of the good Law, who, when they have heard these very Laws, will believe?' Bhagavat said: 'These, O Subhûti, are neither beings nor no-beings. And why? Because, O Subhûti, those who were preached as beings, beings indeed, they were preached as no-beings by the Tathâgata, and therefore they are called beings.' (21)

XXII.

'What do you think then, O Subhûti, is there anything which has been known by the Tathâgata in the form of the highest perfect knowledge?' The venerable Subhûti said: 'Not indeed, O Bhagavat, there is nothing, O Bhagavat, that has been known by the Tathâgata in the form of the highest perfect knowledge.' Bhagavat said: 'So it is, Subhûti, so it is. Even the smallest thing is not known or perceived there, therefore it is called the highest perfect knowledge.' (22)

XXIII.

'Also, Subhûti, all is the same there, there is no difference there, and therefore it is called the highest perfect knowledge. Free from self, free from being, free from life, free from personality, that

highest perfect knowledge is always the same, and thus known with all good things. And why? Because, what were preached as good things, good things indeed, O Subhûti, they were preached as no-things by the Tathâgata, and therefore they are called good things.' (23)

XXIV.

'And if, O Subhûti, a woman or man, putting together as many heaps of the seven treasures as there are Sumerus, kings of mountains, in the sphere of a million millions of worlds, should give them as a gift to holy and fully enlightened Tathâgatas; and, if a son or a daughter of a good family, after taking from this treatise of the Law, this *Pragñâpâramitâ*, one Gâthâ of four lines only, should teach it to others, then, O Subhûti, compared with his stock of merit, the former stock of merit would not come to the one hundredth part,' &c.¹, till 'it will not bear an approach.' (24)

XXV.

'What do you think then, O Subhûti, does a Tathâgata think in this wise: Beings have been delivered by me? You should not think so, O Subhûti. And why? Because there is no being, O Subhûti, that has been delivered by the Tathâgata. And, if there were a being, O Subhûti, that has been delivered by the Tathâgata, then the Tathâgata would believe in self, believe in a being, believe in a living being, and believe in a person. And what is called a belief in self, O Subhûti, that is preached

¹ As before, in chap. xvi.

as no-belief by the Tathâgata. And this is learned by children and ignorant persons; and they who were preached as children and ignorant persons, O Subhûti, were preached as no-persons by the Tathâgata, and therefore they are called children and ignorant persons.' (25)

XXVI.

'What do you think then, O Subhûti, is the Tathâgata to be seen (known) by the possession of signs?' Subhûti said: 'Not indeed, O Bhagavat. So far as I know the meaning of the preaching of the Bhagavat, the Tathâgata is not to be seen (known) by the possession of signs.' Bhagavat said: 'Good, good, Subhûti, so it is, Subhûti; so it is, as you say; a Tathâgata is not to be seen (known) by the possession of signs. And why? Because, O Subhûti, if the Tathâgata were to be seen (known) by the possession of signs, a wheel-turning king also would be a Tathâgata¹; therefore a Tathâgata is not to be seen (known) by the possession of signs.' The venerable Subhûti spoke thus to the Bhagavat: 'As I understand the meaning of the preaching of the Bhagavat, a Tathâgata is not to be seen (known) by the possession of signs.' Then the Bhagavat at that moment preached these two Gâthâs:

They who saw me by form, and they who heard
me by sound,

They engaged in false endeavours, will not see me.

¹ This probably refers to the auspicious signs discovered in Sâkyamuni at his birth, which left it open whether he should become a king or a Buddha.

A Buddha is to be seen (known) from the Law; for
the Lords (Buddhas) have the Law-body;
And the nature of the Law cannot be understood,
nor can it be made to be understood. (26)

XXVII.

‘What do you think then, O Subhûti, has the highest perfect knowledge been known by the Tathâgata through the possession of signs? You should not think so, O Subhûti. And why? Because, O Subhûti, the highest perfect knowledge would not be known by the Tathâgata through the possession of signs. Nor should anybody, O Subhûti, say to you that the destruction or annihilation of any thing is proclaimed by those who have entered on the path of the Bodhisattvas.’ (27)

XXVIII.

‘And if, O Subhûti, a son or a daughter of a good family were to fill worlds equal to the number of grains of sand of the river Gaṅgâ with the seven treasures, and give them as a gift to holy and fully enlightened Tathâgatas; and if a Bodhisattva acquired endurance in selfless and uncreated things, then the latter will on the strength of this produce a larger stock of merit, immeasurable and innumerable.

‘But, O Subhûti, a stock of merit should not be appropriated by a noble-minded Bodhisattva.’ The venerable Subhûti said: ‘Should a stock of merit, O Bhagavat, not be appropriated by a Bodhisattva?’ Bhagavat said: ‘It should be appropriated, O Subhûti; it should not be appropriated; and therefore it is said: It should be appropriated.’ (28)

XXIX.

‘And again, O Subhûti, if anybody were to say that the Tathâgata goes, or comes, or stands, or sits, or lies down, he, O Subhûti, does not understand the meaning of my preaching. And why? Because the word Tathâgata means one who does not go to anywhere, and does not come from anywhere; and therefore he is called the Tathâgata (truly come), holy and fully enlightened.’ (29)

XXX.

‘And again, O Subhûti, if a son or a daughter of a good family were to take as many worlds as there are grains of earth-dust in this sphere of a million millions of worlds, and reduce them to such fine dust as can be made with immeasurable strength, like what is called a mass of the smallest atoms, do you think, O Subhûti, would that be a mass of many atoms?’ Subhûti said: ‘Yes, Bhagavat, yes, Sugata, that would be a mass of many atoms. And why? Because, O Bhagavat, if it were a mass of many atoms, Bhagavat would not call it a mass of many atoms. And why? Because, what was preached as a mass of many atoms by the Tathâgata, that was preached as no-mass of atoms by the Tathâgata; and therefore it is called a mass of many atoms. And what was preached by the Tathâgata as the sphere of a million millions of worlds, that was preached by the Tathâgata as no-sphere of worlds; and therefore it is called the sphere of a million millions of worlds. And why? Because, O Bhagavat, if there were a sphere of worlds, there would exist a belief in matter; and what was preached as a belief in matter by the Tathâgata, that was

preached as no-belief by the Tathâgata ; and therefore it is called a belief in matter.' Bhagavat said : ' And a belief in matter itself, O Subhûti, is unmentionable and inexpressible ; it is neither a thing nor no-thing, and this is known by children and ignorant persons.' (30)

XXXI.

' And why ? Because, O Subhûti, if a man were to say that belief in self, belief in a being, belief in life, belief in personality had been preached by the Tathâgata, would he be speaking truly ? ' Subhûti said : ' Not indeed, Bhagavat, not indeed, Sugata ; he would not be speaking truly. And why ? Because, O Bhagavat, what was preached by the Tathâgata as a belief in self, that was preached by the Tathâgata as no-belief ; therefore it is called belief in self.'

Bhagavat said : ' Thus then, O Subhûti, are all things to be perceived, to be looked upon, and to be believed by one who has entered on the path of the Bodhisattvas. And in this wise are they to be perceived, to be looked upon, and to be believed, that a man should believe neither in the idea of a thing nor in the idea of a no-thing. And why ? Because, by saying : The idea of a thing, the idea of a thing indeed, it has been preached by the Tathâgata as no-idea of a thing.' (31)

XXXII.

' And, O Subhûti, if a noble-minded Bodhisattva were to fill immeasurable and innumerable spheres of worlds with the seven treasures, and give them as a gift to holy and fully enlightened Tathâgatas ;

and if a son or a daughter of a good family, after taking from this treatise of the Law, this *Pragñâpâramitâ*, one *Gâthâ* of four lines only, should learn it, repeat it, understand it, and fully explain it to others, then the latter would on the strength of this produce a larger stock of merit, immeasurable and innumerable. And how should he explain it? As in the sky:

Stars, darkness, a lamp, a phantom, dew, a bubble.

A dream, a flash of lightning, and a cloud—thus we should look upon the world (all that was made).

Thus he should explain; therefore it is said: He should explain.'

Thus spoke the *Bhagavat* enraptured. The elder *Subhûti*, and the friars, nuns, the faithful laymen and women, and the *Bodhisattvas* also, and the whole world of gods, men, evil spirits and fairies, praised the preaching of the *Bhagavat*. (32)

Thus is finished the *Diamond-cutter*, the blessed *Pragñâpâramitâ*.

THE LARGER
PRAGÑĀ-PĀRAMITĀ-
HR/DAYA-SŪTRA.

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THE LARGER
PRAGÑÂ-PÂRAMITÂ-
HRIDAYA-SÛTRA.

ADORATION TO THE OMNISCIENT !

This I heard : At one time the Bhagavat dwelt at Râgagrîha, on the hill Grîdhrakûta, together with a large number of Bhikshus and a large number of Bodhisattvas.

At that time the Bhagavat was absorbed in a meditation, called Gambhîrâvasambodha. And at the same time the great Bodhisattva Âryâvalokitesvara, performing his study in the deep Pragñâpâramitâ, thought thus : ‘There are the five Skandhas, and those he (the Buddha ?) considered as something by nature empty.’

Then the venerable Sâriputra, through Buddha’s power, thus spoke to the Bodhisattva Âryâvalokitesvara : ‘If the son or daughter of a family wishes to perform the study in the deep Pragñâpâramitâ, how is he to be taught ?’

On this the great Bodhisattva Âryâvalokitesvara thus spoke to the venerable Sâriputra : ‘If the son or daughter of a family wishes to perform the study in the deep Pragñâpâramitâ, he must think thus :

‘There are five Skandhas, and these he considered as by their nature empty. Form is emptiness, and

emptiness indeed is form. Emptiness is not different from form, form is not different from emptiness. What is form that is emptiness, what is emptiness that is form. Thus perception, name, conception, and knowledge also are emptiness. Thus, O Sâriputra, all things have the character of emptiness, they have no beginning, no end, they are faultless and not faultless, they are not imperfect and not perfect. Therefore, O Sâriputra, here in this emptiness there is no form, no perception, no name, no concept, no knowledge. No eye, ear, nose, tongue, body, and mind. No form, sound, smell, taste, touch, and objects. There is no eye,' &c., till we come to 'there is no mind, no objects, no mind-knowledge. There is no knowledge, no ignorance, no destruction (of ignorance),' till we come to 'there is no decay and death, no destruction of decay and death; there are not (the Four Truths, viz.) that there is pain, origin of pain, stoppage of pain, and the path to it. There is no knowledge, no obtaining, no not-obtaining of Nirvâna. Therefore, O Sâriputra, as there is no obtaining (of Nirvâna), a man who has approached the Pragñâpâramitâ of the Bodhisattvas, dwells (for a time) enveloped in consciousness. But when the envelopment of consciousness has been annihilated, then he becomes free of all fear, beyond the reach of change, enjoying final Nirvâna.

'All Buddhas of the past, present, and future, after approaching the Pragñâpâramitâ, have awoke to the highest perfect knowledge.

'Therefore we ought to know the great verse of the Pragñâpâramitâ, the verse of the great wisdom, the unsurpassed verse, the verse which appeases

all pain—it is truth, because it is not false¹—the verse proclaimed in the *Pragñâpâramitâ*²: “O wisdom, gone, gone, gone to the other shore, landed at the other shore, Svâhâ!”

‘Thus, O Sâriputra, should a Bodhisattva teach in the study of the deep *Pragñâpâramitâ*.’

Then when the Bhagavat had risen from that meditation, he gave his approval to the venerable Bodhisattva Avalokitesvara, saying: ‘Well done, well done, noble son! So it is, noble son. So indeed must this study of the deep *Pragñâpâramitâ* be performed. As it has been described by thee, it is applauded by Arhat Tathâgatas.’ Thus spoke Bhagavat with joyful mind. And the venerable Sâriputra, and the honourable Bodhisattva Avalokitesvara, and the whole assembly, and the world of gods, men, demons, and fairies praised the speech of the Bhagavat.

Here ends the *Pragñâpâramitâhrīdayasūtra*.

¹ It is truth, not falsehood, W text.

² Fit for obtaining *Pragñâpâramitâ*, W text.

THE SMALLER
P R A G ÑÂ-PÂRAMITÂ-
HR/DAYA-SÛTRA.

THE SMALLER
PRAGÑÂ-PÂRAMITÂ-
HRIDAYA-SÛTRA.

ADORATION TO THE OMNISCIENT !

The venerable Bodhisattva Avalokitesvara, performing his study in the deep Pragñâpâramitâ (perfection of wisdom), thought thus : ‘ There are the five Skandhas, and these he considered as by their nature empty (phenomenal).’

‘ O Sâriputra,’ he said, ‘ form here is emptiness, and emptiness indeed is form. Emptiness is not different from form, form is not different from emptiness. What is form that is emptiness, what is emptiness that is form.’

‘ The same applies to perception, name, conception, and knowledge.’

‘ Here, O Sâriputra, all things have the character of emptiness, they have no beginning, no end, they are faultless and not faultless, they are not imperfect and not perfect. Therefore, O Sâriputra, in this emptiness there is no form, no perception, no name, no concepts, no knowledge. No eye, ear, nose, tongue, body, mind. No form, sound, smell, taste, touch, objects.’

‘ There is no eye,’ &c., till we come to ‘ there is no mind.’

(What is left out here are the eighteen Dhâtus or aggregates, viz. eye, form, vision; ear, sound, hearing; nose, odour, smelling; tongue, flavour, tasting; body, touch, feeling; mind, objects, thought.)

‘There is no knowledge, no ignorance, no destruction of knowledge, no destruction of ignorance,’ &c., till we come to ‘there is no decay and death, no destruction of decay and death; there are not (the four truths, viz. that there) is pain, origin of pain, stoppage of pain, and the path to it. There is no knowledge, no obtaining (of Nirvâṇa).’

‘A man who has approached the Pragñâpâramitâ of the Bodhisattva dwells enveloped in consciousness¹. But when the envelopment of consciousness has been annihilated, then he becomes free of all fear, beyond the reach of change, enjoying final Nirvâṇa.’

‘All Buddhas of the past, present, and future, after approaching the Pragñâpâramitâ, have awoke to the highest perfect knowledge.’

‘Therefore one ought to know the great verse of the Pragñâpâramitâ, the verse of the great wisdom, the unsurpassed verse, the peerless verse, which appeases all pain—it is truth, because it is not false—the verse proclaimed in the Pragñâpâramitâ: “O wisdom, gone, gone, gone to the other shore, landed at the other shore, Svâhâ!”’

Thus ends the heart of the Pragñâpâramitâ.

¹ See Childers, s.v. *kittam*.

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AMITÂYUR-DHYÂNA-
SÛTRA,

THE SÛTRA OF THE MEDITATION ON AMITÂYUS.

MEDITATION

ON

BUDDHA AMITÂYUS¹.

PART I.

§ 1. Thus it was heard by me: At one time the Buddha dwelt in Râgagriha, on the mountain Grîdhrahakûta, with a large assembly of Bhikshus and with thirty-two thousands of Bodhisattvas; with Mañgusrî, Prince of the Law², at the head of the assembly.

§ 2. At that time, in the great city of Râgagriha there was a prince, the heir-apparent, named Agâ-tasatru. He listened to the wicked counsel of Devadatta and other friends and forcibly arrested Bimbisâra his father, the king, and shut him up by himself in a room with seven walls, proclaiming to all the courtiers that no one should approach (the king). The chief consort of the king, Vaidehî by

¹ Nanjio's Catalogue of Tripitaka, No. 198; translated into Chinese A. D. 424, by Kâlayasas, a Sramana from India.

² Sanskrit Kumârabhûta, 'prince' or 'princely,' but Chinese has 'prince of the law;' according to the commentator, K'-kô, he was called so because he was (skilled in) converting men by (teaching) the Law. K'-kô seems to have understood that Mañgusrî was not a royal prince, but the name Kumârabhûta was given him as an honorific title. Max Müller, 'the prince' (p. 350, vol. ii, Selected Essays); Kern, 'the prince royal,' but he gives an alternative 'still a youth' (p. 4, Saddharmapundarika).

name, was true and faithful to her lord, the king. She supported him in this wise: having purified herself by bathing and washing, she anointed her body with honey and ghee mixed with corn-flour, and she concealed the juice of grapes in the various garlands she wore (in order to give him food without being noticed by the warder). As she stole in and made an offering to him, he was able to eat the flour and to drink the juice (of grapes). Then he called for water and rinsed his mouth. That done, the king stretched forth his folded hands towards the Mount *Gridhrakûta* and worshipped duly and respectfully the World-Honoured One, who at that time abode there. And he uttered the following prayer: 'Mahâmaudgalyâyana is my friend and relative; let him, I pray, feel compassion towards me, and come and communicate to me the eight prohibitive precepts¹ (of Buddha).' On this, Mahâmaudgalyâyana at once appeared before the king, coming with a speed equal to the flight of a falcon or an eagle, and communicated to him the eight precepts.

Day after day did he come. The World-Honoured One sent also his worthy disciple *Pûrva* to preach the Law to the king. Thus a period of three weeks passed by. The king showed by his countenance that he was happy and contented when he had an opportunity of hearing the Law as well as of enjoying the honey and flour.

§ 3. At that time, *Agâtasatru* asked the warder

¹ According to the commentator, *Shân-tão*, 'killing, stealing, a 'ultery, lying, drinking, applying ointment, &c., music, and using ornamented chairs, &c.'

of the gate whether his father was yet alive. On this, the warder answered him : ‘ O Exalted king, the chief consort (of thy father) brought (food) and presented it to him by anointing her body with honey and flour and filling her garlands with the juice (of grapes), and the *Sramanas*, *Mahâmaudgalyâyana* and *Pûrva*, approached the king through the sky in order to preach the Law to him. It is, O king, impossible to prevent them coming.’ When the prince heard this answer his indignation arose against his mother : ‘ My mother,’ he cried, ‘ is, indeed, a rebel, for she was found in company with that rebel. Wicked people are those *Sramanas*, and it is their art of spells causing illusion and delusion that delayed the death of that wicked king for so many days.’ Instantly he brandished his sharp sword, intending to slay his mother. At that moment, there intervened a minister named *Kandraprabha*, who was possessed of great wisdom and intelligence, and *Giva* (a famous physician). They saluted the prince and remonstrated with him, saying : ‘ We, ministers, O Great king, heard that since the beginning of the kalpas there had been several wicked kings, even to the number of eighteen thousand, who killed their own fathers, coveting the throne of (their respective) kingdoms, as mentioned in the *Sûtra* of the discourse of the *Veda*¹. Yet never have we heard of a man killing his mother, though he be void of virtue. Now, if thou, O king, shouldst dare to commit such a deadly sin, thou wouldst bring a stain upon the blood of the *Kshatriyas* (the kingly race). We cannot even

¹ This is non-Buddhistic, according to *Shân-tão*.

bear to hear of it. Thou art indeed a *Kandâla* (the lowest race); we shall not stay here with thee.' After this speech, the two great ministers retired stepping backward, each with his hand placed on his sword. *Agâtasatru* was then frightened, and greatly afraid of them, and asked *Gîva*, saying: 'Wilt thou not be friendly to me?' In reply *Gîva* said to him: 'Do not then, O Great king, by any means think of injuring thy mother.' On hearing this, the prince repented and sought for mercy, and at once laid down his sword and did his mother no hurt. He finally ordered the officers of the inner chambers to put the queen in a hidden palace and not to allow her to come out again.

§ 4. When *Vaidehî* was thus shut up in retirement she became afflicted by sorrow and distress. She began to do homage to Buddha from afar, looking towards the Mount *Grîdhra-kûta*. She uttered the following words: 'O Tathâgata! World-Honoured One! In former times thou hast constantly sent *Ânanda* to me for enquiry and consolation. I am now in sorrow and grief. Thou, O World-Honoured One, art majestic and exalted; in no way shall I be able to see thee. Wilt thou, I pray thee, command *Mahâmaudgalyâyana* and thy honoured disciple, *Ânanda*, to come and have an interview with me?' After this speech, she grieved and wept, shedding tears like a shower of rain. Before she raised her head from doing homage to the distant Buddha, the World-Honoured One knew what *Vaidehî* was wishing in her mind, though he was on the Mount *Grîdhra-kûta*. Therefore, he instantly ordered *Mahâmaudgalyâyana* and *Ânanda* to go to her through the sky. Buddha

himself disappeared from that mountain and appeared in the royal palace.

When the queen raised her head as she finished homage to Buddha, she saw before her the World-Honoured Buddha Sâkyamuni, whose body was purple gold in colour, sitting on a lotus-flower which consists of a hundred jewels, with Mahâmaudgalyâyana attending on his left, and with Ânanda on his right. Sakra (Indra), Brahman, and other gods that protect the world were seen in the midst of the sky, everywhere showering heavenly flowers with which they made offerings to Buddha in their worship. Vaidehî, at the sight of Buddha the World-Honoured One, took off her garlands and prostrated herself on the ground, crying, sobbing, and speaking to Buddha : ‘O World-Honoured One! what former sin of mine has produced such a wicked son? And again, O Exalted One, from what cause and circumstances hast thou such an affinity (by blood and religion) with Devadatta (Buddha’s wicked cousin and once his disciple)?’

§ 5. ‘My only prayer,’ she continued, ‘is this : O World-Honoured One, mayst thou preach to me in detail of all the places where there is no sorrow or trouble, and where I ought to go to be born anew. I am not satisfied with this world of depravities¹, with Gambudvipa (India)², which is full of hells, full of hungry spirits (pretas), and of the brute creation. In this world of depravities, there is many an assemblage of the wicked. May I not

¹ For five depravities vide Smaller Sukhâvatî, § 18; Saddharmapundarikâ by Kern, p. 58, § 140 note.

² But Japanese Buddhists take this in a wider sense.

hear, I pray, the voice of the wicked in the future ; and may I not see any wicked person.

‘ Now I throw my five limbs down to the ground before thee, and seek for thy mercy by confessing my sins. I pray for this only that the Sun-like Buddha may instruct me how to meditate on a world wherein all actions are pure.’ At that moment, the World-Honoured One flashed forth a golden ray from between his eyebrows. It extended to all the innumerable worlds of the ten quarters. On its return the ray rested on the top of Buddha’s head and transformed itself into a golden pillar just like the Mount Sumeru, wherein the pure and admirable countries of the Buddhas in the ten quarters appeared all at once illuminated.

One was a country consisting of seven jewels, another was a country all full of lotus-flowers ; one was like the palace of Mahesvara Deva (god Siva), another was like a mirror of crystal, with the countries in the ten quarters reflected therein. There were innumerable countries like these, resplendent, gorgeous, and delightful to look upon. All were meant for Vaidehî to see (and choose from).

Thereupon Vaidehî again spoke to Buddha : ‘ O World-Honoured One, although all other Buddha countries are pure and radiant with light, I should, nevertheless, wish myself to be born in the realm of Buddha Amitâyus (or Amitâbha), in the world of Highest Happiness (Sukhâvati). Now I simply pray thee, O World-Honoured One, to teach me how to concentrate my thought so as to obtain a right vision (of that country).’

¶ 6. Thereupon the World-Honoured One gently smiled upon her, and rays of five colours issued

forth out of his mouth, each ray shining as far as the head of king Bimbisâra.

At that moment, the mental vision of that exalted king was perfectly clear though he was shut up in lonely retirement, and he could see the World-Honoured One from afar. As he paid homage with his head and face, he naturally increased and advanced (in wisdom), whereby he attained to the fruition of an Anâgâmin (the third of the four grades to Nirvâna).

§ 7. Then the World-Honoured One said: 'Now dost thou not know, O Vaidehî, that Buddha Amitâyus is not very far from here? Thou shouldst apply thy mind entirely to close meditation upon those who have already perfected the pure actions necessary for that Buddha country.

'I now proceed to fully expound them for thee in many parables, and thereby afford all ordinary persons of the future who wish to cultivate these pure actions an opportunity of being born in the Land of Highest Happiness (Sukhâvati) in the western quarter. Those who wish to be born in that country of Buddha have to cultivate a threefold goodness. Firstly, they should act filially towards their parents and support them; serve and respect their teachers and elders; be of compassionate mind, abstain from doing any injury, and cultivate the ten virtuous actions¹. Secondly, they should take and observe the vow of seeking refuge with the Three Jewels, fulfil all moral precepts, and not lower their dignity or neglect any ceremonial observance. Thirdly, they should give their whole mind

¹ I. e. observe the ten prohibitive precepts of Buddha.

to the attainment of the Bodhi (perfect wisdom), deeply believe in (the principle of) cause and effect, study and recite (the Sûtras of) the Mahâyâna doctrine, and persuade and encourage others who pursue the same course as themselves.

‘These three groups as enumerated are called the pure actions (leading to the Buddha country).’ ‘O Vaidehi!’ Buddha continued, ‘dost thou not understand now? These three classes of actions are the efficient cause of the pure actions taught by all the Buddhas of the past, present, and future.’

§ 8. Buddha then addressed Ânanda as well as Vaidehi : ‘Listen carefully, listen carefully! Ponder carefully on what you hear! I, Tathâgata, now declare the pure actions needful (for that Buddha country) for the sake of all beings hereafter, that are subject to the misery (inflicted) by the enemy, i. e. passion. Well done, O Vaidehi! Appropriate questions are those which thou hast asked¹! O Ânanda, do thou remember these words of me, of Buddha, and repeat them openly to many assemblies. I, Tathâgata, now teach Vaidehi and also all beings hereafter in order that they may meditate on the World of Highest Happiness (Sukhâvatî) in the western quarter.

‘It is by the power of Buddha only that one can see that pure land (of Buddha) as clear as one sees the image of one’s face reflected in the transparent mirror held up before one.

‘When one sees the state of happiness of that country in its highest excellence, one greatly re-

¹ Vide supra, § 4; but those two questions, though appropriate, have not after all been answered by Buddha in this Sûtra.

joices in one's heart and immediately attains a spirit of resignation prepared to endure whatever consequences may yet arise ¹. Buddha, turning again to Vaidehî, said: 'Thou art but an ordinary person; the quality of thy mind is feeble and inferior.

'Thou hast not as yet obtained the divine eye and canst not perceive what is at a distance. All the Buddhas, Tathâgatas have various means at their disposal and can therefore afford thee an opportunity of seeing (that Buddha country).' Then Vaidehî rejoined: 'O World-Honoured One, people such as I, can now see that land by the power of Buddha, but how shall all those beings who are to come after Buddha's Nirvâṇa, and who, as being depraved and devoid of good qualities, will be harassed by the five worldly sufferings ²—how shall they see the World of Highest Happiness of the Buddha Amitâyus?'

PART II.

§ 9. Buddha then replied: 'Thou and all other beings besides ought to make it their only aim, with concentrated thought, to get a perception of the western quarter. You will ask how that perception is to be formed. I will explain it now. All beings, if not blind from birth, are uniformly possessed of sight, and they all see the setting sun. Thou shouldst sit down properly, looking in the western direction, and prepare thy thought for a close medi-

¹ Anutpatikadharmakshânti, cf. Larger Sukhâvatî, § 19, p. 39, and § 32, p. 5. Kern, 'the acquiescence in the eternal law,' *Saddharmapundarîka* XI, p. 254.

² 1. Birth, 2. Old age, 3. Sickness, 4. Death, 5. Parting.

tation on the sun ; cause thy mind to be firmly fixed (on it) so as to have an unwavering perception by the exclusive application (of thy thought), and gaze upon it (more particularly) when it is about to set and looks like a suspended drum.

‘After thou hast thus seen the sun, let (that image) remain clear and fixed, whether thine eyes be shut or open ;—such is the perception of the sun, which is the First Meditation.

§ 10. ‘Next thou shouldst form the perception of water ; gaze on the water clear and pure, and let (this image) also remain clear and fixed (afterwards) ; never allow thy thought to be scattered and lost.

‘When thou hast thus seen the water thou shouldst form the perception of ice. As thou seest the ice shining and transparent, thou shouldst imagine the appearance of lapis lazuli.

‘After that has been done, thou wilt see the ground consisting of lapis lazuli, transparent and shining both within and without. Beneath this ground of lapis lazuli there will be seen a golden banner with the seven jewels, diamonds and the rest, supporting the ground¹. It extends to the eight points of the compass, and thus the eight corners (of the ground) are perfectly filled up. Every side of the eight quarters consists of a hundred jewels, every jewel has a thousand rays, and every ray has eighty-four thousand colours which, when reflected in the ground of lapis lazuli, look like a thousand millions of suns, and it is difficult to see them all one by one. Over the surface of that ground of lapis lazuli there are

¹ ‘A banner supporting or lifting up the ground’ is rather strange, but there is no other way of translating it.

stretched golden ropes intertwined crosswise ; divisions are made by means of (strings of) seven jewels with every part clear and distinct.

‘ Each jewel has rays of five hundred colours which look like flowers or like the moon and stars. Lodged high up in the open sky these rays form a tower of rays, whose storeys and galleries are ten millions in number and built of a hundred jewels. Both sides of the tower have each a hundred millions of flowery banners furnished and decked with numberless musical instruments. Eight kinds of cool breezes proceed from the brilliant rays. When those musical instruments are played, they emit the sounds “suffering,” “non-existence,” “impermanence,” and “non-self;”—such is the perception of the water, which is the Second Meditation.

§ II. ‘When this perception has been formed, thou shouldst meditate on its (constituents) one by one and make (the images) as clear as possible, so that they may never be scattered and lost, whether thine eyes be shut or open. Except only during the time of thy sleep, thou shouldst always keep this in thy mind. One who has reached this (stage of) perception is said to have dimly seen the Land of Highest Happiness (Sukhâvati).

‘One who has obtained the Samâdhi (the state of supernatural calm) is able to see the land (of that Buddha country) clearly and distinctly: (this state) is too much to be explained fully;—such is the perception of the land, and it is the Third Meditation.

‘Thou shouldst remember, O Ânanda, the Buddha words of mine, and repeat this law for attaining to the perception of the land (of the Buddha country)

for the sake of the great mass of the people hereafter who may wish to be delivered from their sufferings. If any one meditates on the land (of that Buddha country), his sins (which bind him to) births and deaths during eighty millions of kalpas shall be expiated; after the abandonment of his (present) body, he will assuredly be born in the pure land in the following life. The practice of this kind of meditation is called the "right meditation." If it be of another kind it is called "heretical meditation."

§ 12. Buddha then spoke to Ānanda and Vaidehī: 'When the perception of the land (of that Buddha country) has been gained, you should next meditate on the jewel-trees (of that country). In meditating on the jewel-trees, you should take each by itself and form a perception of the seven rows of trees; every tree is eight hundred yoganās high, and all the jewel-trees have flowers and leaves consisting of seven jewels all perfect. All flowers and leaves have colours like the colours of various jewels:—from the colour of lapis lazuli there issues a golden ray; from the colour of crystal, a saffron ray; from the colour of agate, a diamond ray; from the colour of diamond, a ray of blue pearls. Corals, amber, and all other gems are used as ornaments for illumination; nets of excellent pearls are spread over the trees, each tree is covered by seven sets of nets, and between one set and another there are five hundred millions of palaces built of excellent flowers, resembling the palace of the Lord Brahman; all heavenly children live there quite naturally; every child has a garland consisting of five hundred millions of precious gems like those that are fastened

on Sakra's (Indra's) head¹, the rays of which shine over a hundred *yoganas*, just as if a hundred millions of suns and moons were united together; it is difficult to explain them in detail. That (garland) is the most excellent among all, as it is the commixture of all sorts of jewels. Rows of these jewel-trees touch one another; the leaves of the trees also join one another.

'Among the dense foliage there blossom various beautiful flowers, upon which are miraculously found fruits of seven jewels. The leaves of the trees are all exactly equal in length and in breadth, measuring twenty-five *yoganas* each way; every leaf has a thousand colours and a hundred different pictures on it, just like a heavenly garland. There are many excellent flowers which have the colour of *Gâmbûnada* gold and an appearance of fire-wheels in motion, turning between the leaves in a graceful fashion. All the fruits are produced just (as easily) as if they flowed out from the pitcher of the God Sakra. There is a magnificent ray which transforms itself into numberless jewelled canopies with banners and flags. Within these jewelled canopies the works of all the Buddhas of the Great Chiliocosm appear illuminated; the Buddha countries of the ten quarters also are manifested therein. When you have seen these trees you should also meditate on them one by one in order. In meditating on the trees, trunks, branches, leaves, flowers, and fruits, let them all be distinct and clear;—such is the perception of the trees (of that Buddha country), and it is the Fourth Meditation.

¹ The text has *Sakrâbhilagnamaziratna*, vide *infra*, §§ 16, 19.

§ 13. 'Next, you should perceive the water (of that country). The perception of the water is as follows :—

'In the Land of Highest Happiness there are waters in eight lakes; the water in every lake consists of seven jewels which are soft and yielding. Deriving its source from the king of jewels that fulfils every wish¹, the water is divided into fourteen streams; every stream has the colour of seven jewels; its channel is built of gold, the bed of which consists of the sand of variegated diamonds.

'In the midst of each lake there are sixty millions of lotus-flowers, made of seven jewels; all the flowers are perfectly round and exactly equal (in circumference), being twelve yoganās. The water of jewels flows amidst the flowers and rises and falls by the stalks (of the lotus); the sound of the streaming water is melodious and pleasing, and propounds all the perfect virtues (Parâmitās), "suffering," "non-existence," "impermanence," and "non-self;" it proclaims also the praise of the signs of perfection², and minor marks of excellence² of all Buddhas. From the king of jewels that fulfils every wish, stream forth the golden-coloured rays excessively beautiful, the radiance of which transforms itself into birds possessing the colours of a hundred jewels, which sing out harmonious notes, sweet and delicious, ever praising the remembrance of Buddha, the remembrance of the Law, and the remembrance of the Church;—such is the perception

¹ Sanskrit *Kîntāmāni*, i. e. 'wishing-pearl.'

² For thirty-two signs and eighty minor marks vide *Dharma-saṅgraha* by Kasawara, p. 53 seq. (vol. i, part v, *Anecdota Oxoniensia*, Aryan Series, 1885).

of the water of eight good qualities, and it is the Fifth Meditation.

§ 14. 'Each division of that (Buddha) country, which consists of several jewels, has also jewelled storeys and galleries to the number of five hundred millions; within each storey and gallery there are innumerable Devas engaged in playing heavenly music. There are some musical instruments that are hung up in the open sky, like the jewelled banners of heaven; they emit musical sounds without being struck, which, while resounding variously, all propound the remembrance of Buddha, of the Law and of the Church, Bhikshus, &c. When this perception is duly accomplished, one is said to have dimly seen the jewel-trees, jewel-ground, and jewel-lakes of that World of Highest Happiness (Sukhâvati);—such is the perception formed by meditating on the general (features of that Land), and it is the Sixth Meditation.

'If one has experienced this, one has expiated the greatest sinful deeds which would (otherwise lead one) to transmigration for numberless millions of kalpas; after his death he will assuredly be born in that land.

§ 15¹. 'Listen carefully! listen carefully! Think over what you have heard! I, Buddha, am about to explain in detail the law of delivering one's self from trouble and torment. Commit this to your memory in order to explain it in detail before a great assembly.' While Buddha was uttering these words, Buddha Amitâyus stood in the midst of the sky

¹ § 15. Hereafter, for brevity's sake, I take the liberty of omitting several passages which seem to be unnecessary repetitions.

with Bodhisattvas Mahâsthâma and Avalokitesvara, attending on his right and left respectively. There was such a bright and dazzling radiance that no one could see clearly; the brilliance was a hundred thousand times greater than that of gold (*Gâmbûnada*). Thereupon Vaidehî saw Buddha Amitâyus and approached the World-Honoured One, and worshipped him, touching his feet; and spoke to him as follows: 'O Exalted One! I am now able, by the power of Buddha, to see Buddha Amitâyus together with the two Bodhisattvas. But how shall all the beings of the future meditate on Buddha Amitâyus and the two Bodhisattvas?'

§ 16. Buddha answered: 'Those who wish to meditate on that Buddha ought first to direct their thought as follows: form the perception of a lotus-flower on a ground of seven jewels, each leaf of that lotus exhibits the colours of a hundred jewels, and has eighty-four thousand veins, just like heavenly pictures; each vein possesses eighty-four thousand rays, of which each can be clearly seen. Every small leaf and flower is two hundred and fifty yoganâs in length and the same measurement in breadth. Each lotus-flower possesses eighty-four thousand leaves, each leaf has the kingly pearls to the number of a hundred millions, as ornaments for illumination; each pearl shoots out a thousand rays like bright canopies. The surface of the ground is entirely covered by a mixture of seven jewels. There is a tower built of the gems which are like those that are fastened on Sakra's head. It is inlaid and decked with eighty thousand diamonds, *Kimsuka* jewels, Brahma-mâni and excellent pearl nets.

‘On that tower there are miraculously found four posts with jewelled banners; each banner looks like a hundred thousand millions of Sumeru mountains.

‘The jewelled veil over these banners is like that of the celestial palace of Yama, illuminated with five hundred millions of excellent jewels, each jewel has eighty-four thousand rays, each ray has various golden colours to the number of eighty-four thousand, each golden colour covers the whole jewelled soil, it changes and is transformed at various places, every now and then exhibiting various appearances; now it becomes a diamond tower, now a pearl net, again clouds of mixed flowers, freely changing its manifestation in the ten directions it exhibits the state of Buddha;—such is the perception of the flowery throne, and it is the Seventh Meditation.’

Buddha, turning to Ânanda, said: ‘These excellent flowers were created originally by the power of the prayer of Bhikshu, Dharmâkara¹. All who wish to exercise the remembrance of that Buddha ought first to form the perception of that flowery throne. When engaged in it one ought not to perceive vaguely, but fix the mind upon each detail separately. Leaf, jewel, ray, tower, and banner should be clear and distinct, just as one sees the image of one’s own face in a mirror. When one has achieved this perception, the sins which would produce births and deaths during fifty thousand kalpas are expiated, and he is one who will most assuredly be born in the World of Highest Happiness.

§ 17. ‘When you have perceived this, you should

¹ Vide Larger Sukhâvatî, p. 7, § 3.

next perceive Buddha himself. Do you ask how? Every Buddha Tathâgata is one whose (spiritual) body is the principle of nature (Darmadhâtu-kâya), so that he may enter into the mind of any beings. Consequently, when you have perceived Buddha, it is indeed that mind of yours that possesses those thirty-two signs of perfection and eighty minor marks of excellence (which you see in Buddha). In fine, it is your mind that becomes Buddha, nay, it is your mind that is indeed Buddha. The ocean of true and universal knowledge of all the Buddhas derives its source from one's own mind and thought. Therefore you should apply your thought with an undivided attention to a careful meditation on that Buddha Tathâgata, Arhat, the Holy and Fully Enlightened One. In forming the perception of that Buddha, you should first perceive the image of that Buddha; whether your eyes be open or shut, look at an image like *Gâmbûnada* gold in colour, sitting on that flower (throne mentioned before).

‘When you have seen the seated figure your mental vision will become clear, and you will be able to see clearly and distinctly the adornment of that Buddha country, the jewelled ground, &c. In seeing these things, let them be clear and fixed just as you see the palms of your hands. When you have passed through this experience, you should further form (a perception of) another great lotus-flower which is on the left side of Buddha, and is exactly equal in every way to the above-mentioned lotus-flower of Buddha. Still further, you should form (a perception of) another lotus-flower which is on the right side of Buddha. Perceive that an image of Bodhisattva Avalokitesvara is sitting on the left-

hand flowery throne, shooting forth golden rays exactly like those of Buddha. Perceive then that an image of Bodhisattva Mahâsthâma is sitting on the right-hand flowery throne.

‘When these perceptions are gained the images of Buddha and the Bodhisattvas will all send forth brilliant rays, clearly lighting up all the jewel-trees with golden colour. Under every tree there are also three lotus-flowers. On every lotus-flower there is an image, either of Buddha or of a Bodhisattva; thus (the images of the Bodhisattvas and of Buddha) are found everywhere in that country. When this perception has been gained, the devotee should hear the excellent Law preached by means of a stream of water, a brilliant ray of light, several jewel-trees, ducks, geese, and swans. Whether he be wrapped in meditation or whether he has ceased from it, he should ever hear the excellent Law. What the devotee hears must be kept in memory and not be lost, when he ceases from that meditation; and it should agree with the Sûtras, for if it does not agree with the Sûtras, it is called an illusory perception, whereas if it does agree, it is called the rough perception of the World of Highest Happiness;—such is the perception of the images, and it is the Eighth Meditation.

‘He who has practised this meditation is freed from the sins (which otherwise involve him in) births and deaths for innumerable millions of kalpas, and during this present life he obtains the Samâdhi due to the remembrance of Buddha.

§ 18. ‘Further, when this perception is gained, you should next proceed to meditate on the bodily marks and the light of Buddha Amitâyus.

‘Thou shouldst know, O Ânanda, that the body of Buddha Amitâyus is a hundred thousand million times as bright as the colour of the *Gâmbûnada* gold of the heavenly abode of Yama ; the height of that Buddha is six hundred thousand *niyutas* of *koṭis* of *yoganas* innumerable as are the sands of the river *Gaṅgâ*.

‘The white twist of hair between the eyebrows all turning to the right, is just like the five *Sumeru* mountains.

‘The eyes of Buddha are like the water of the four great oceans ; the blue and the white are quite distinct.

‘All the roots of hair of his body issue forth brilliant rays which are also like the *Sumeru* mountains.

‘The halo of that Buddha is like a hundred millions of the Great *Chiliocosms* ; in that halo there are Buddhas miraculously created, to the number of a million of *niyutas* of *koṭis* innumerable as the sands of the *Gaṅgâ* ; each of these Buddhas has for attendants a great assembly of numberless *Bodhisattvas* who are also miraculously created.

‘Buddha Amitâyus has eighty-four thousand signs of perfection, each sign is possessed of eighty-four minor marks of excellence, each mark has eighty-four thousand rays, each ray extends so far as to shine over the worlds of the ten quarters, whereby Buddha embraces and protects all the beings who think upon him and does not exclude (any one of them). His rays, signs, &c., are difficult to be explained in detail. But in simple meditation let the mind’s eye dwell upon them.

‘If you pass through this experience, you will at the same time see all the Buddhas of the ten quarters. Since you see all the Buddhas it is called the Samâdhi of the remembrance of the Buddhas.

‘Those who have practised this meditation are said to have contemplated the bodies of all the Buddhas. Since they have meditated on Buddha’s body, they will also see Buddha’s mind. It is great compassion that is called Buddha’s mind. It is by his absolute compassion that he receives all beings.

‘Those who have practised this meditation will, when they die, be born in the presence of the Buddhas in another life, and obtain a spirit of resignation wherewith to face all the consequences which shall hereafter arise.

‘Therefore those who have wisdom should direct their thought to the careful meditation upon that Buddha Amitâyus. Let those who meditate on Buddha Amitâyus begin with one single sign or mark—let them first meditate on the white twist of hair between the eyebrows as clearly as possible ; when they have done this, the eighty-four thousand signs and marks will naturally appear before their eyes. Those who see Amitâyus will also see all the innumerable Buddhas of the ten quarters. Since they have seen all the innumerable Buddhas, they will receive the prophecy of their future destiny (to become Buddha), in the presence of all the Buddhas ;—such is the perception gained by a complete meditation on all forms and bodies (of Buddha), and it is the Ninth Meditation.

§ 19. ‘When you have seen Buddha Amitâyus distinctly, you should then further meditate upon Bodhisattva Avalokitesvara, whose height is eight

hundred thousands of *niyutas* of *yoganas*; the colour of his body is purple gold, his head has a turban (*ushnîshasiraskatâ*), at the back of which there is a halo; (the circumference of) his face is a hundred thousand *yoganas*. In that halo, there are five hundred Buddhas miraculously transformed just like those of *Sâkyamuni* Buddha, each transformed Buddha is attended by five hundred transformed *Bodhisattvas* who are also attended by numberless gods.

‘Within the circle of light emanating from his whole body, appear illuminated the various forms and marks of all beings that live in the five paths¹ of existence.

‘On the top of his head is a heavenly crown of gems like those that are fastened (on *Indra*’s head), in which crown there is a transformed Buddha standing, twenty-five *yoganas* high.

‘The face of *Bodhisattva Avalokitesvara* is like *Gâmbûnada* gold in colour.

‘The soft hair between the eyebrows has all the colours of the seven jewels, from which eighty-four kinds of rays flow out, each ray has innumerable transformed Buddhas, each of whom is attended by numberless transformed *Bodhisattvas*; freely changing their manifestations they fill up the worlds of the ten quarters; (the appearance) can be compared with the colour of the red lotus-flower.

‘(He wears) a garland consisting of eight thousand rays, in which is seen fully reflected a state of perfect beauty. The palm of his hand has a mixed colour of five hundred lotus-flowers. His hands have ten

¹ Men, gods, hell, the departed spirits, the brute creation.

(tips of) fingers, each tip has eighty-four thousand pictures, which are like signet-marks, each picture has eighty-four thousand colours, each colour has eighty-four thousand rays which are soft and mild and shine over all things that exist. With these jewel hands he draws and embraces all beings. When he lifts up his feet, the soles of his feet are seen to be marked with a wheel of a thousand spokes (one of the thirty-two signs) which miraculously transform themselves into five hundred million pillars of rays. When he puts his feet down to the ground, the flowers of diamonds and jewels are scattered about, and all things are simply covered by them. All the other signs of his body and the minor marks of excellence are perfect, and not at all different from those of Buddha, except the signs of having the turban on his head and the top of his head invisible, which two signs of him are inferior to those of the World-Honoured One;—such is the perception of the real form and body of Bodhisattva Avalokitesvara, and it is the Tenth Meditation.'

Buddha, especially addressing Ânanda, said: 'Whosoever wishes to meditate on Bodhisattva Avalokitesvara must do so in the way I have explained. Those who practise this meditation will not suffer any calamity; they will utterly remove the obstacle that is raised by Karma, and will expiate the sins which would involve them in births and deaths for numberless kalpas. Even the hearing of the name of this Bodhisattva will enable one to obtain immeasurable happiness. How much more, then, will the diligent contemplation of him!

'Whosoever will meditate on Bodhisattva Avalo-

kitesvara should first meditate on the turban of his head, and then on his heavenly crown.

‘All the other signs should also be meditated on according to their order, and they should be clear and distinct just as one sees the palms of one’s hands.

‘Next you should meditate on Bodhisattva Mahâsthâma, whose bodily signs, height, and size are equal to those of Avalokitesvara; the circumference (lit. surface) of his halo is one hundred and twenty-five yoganâs, and it shines as far as two hundred and fifty yoganâs. The rays of his whole body shine over the countries of the ten quarters, they are purple gold in colour, and can be seen by all beings that are in favourable circumstances.

‘If one but sees the ray that issues from a single root of the hair of this Bodhisattva, he will at the same time see the pure and excellent rays of all the innumerable Buddhas of the ten quarters.

‘For this reason this Bodhisattva is named the Unlimited Light; it is with this light of wisdom that he shines over all beings and causes them to be removed from the three paths of existence (Hells, Pretas, and the brute creation), and to obtain the highest power. For the same reason this Bodhisattva is called the Bodhisattva of Great Strength (Mahâsthâma). His heavenly crown has five hundred jewel-flowers; each jewel-flower has five hundred jewel-towers; in each tower are seen manifested all the pure and excellent features of the far-stretching Buddha countries in the ten quarters. The turban on his head is like a padma- (lotus) flower; on the top of the turban there is a jewel-pitcher, which is filled with various brilliant rays

fully manifesting the state of Buddha. All his other bodily signs are quite equal to those of Avalokitesvara. When this Bodhisattva walks about, all the regions of the ten quarters tremble and quake. Wherever the earth quakes there appear five hundred millions of jewel-flowers; each jewel-flower with its splendid dazzling beauty looks like the World of Highest Happiness (Sukhâvati).

‘When this Bodhisattva sits down, all the countries of seven jewels at once tremble and quake: all the incarnate (lit. divided) Âmitâyus’s, innumerable as the dust of the earth, and all the incarnate Bodhisattvas (Aval. and Mahâs.) who dwell in the middlemost Buddha countries (situated) between the Buddha country of the lower region (presided over) by a Buddha called the “Golden Light,” and the country of the upper region (presided over) by a Buddha called the “King of Light,”—all these assemble in the World of Highest Happiness (Sukhâvati), like gathering clouds, sit on their thrones of lotus-flowers, which fill the whole sky, and preach the excellent Law in order to deliver all the beings that are plunged in suffering;—such is the perception of the form and body of Bodhisattva Mahâsthâma, and it is the Eleventh Meditation.

‘Those who practise this meditation are freed from the sins (which would otherwise involve them) in births and deaths for innumerable asaṅkhyā kalpas.

‘Those who have practised this meditation do not live in an embryo state but obtain free access to the excellent and admirable countries of Buddhas. Those who have experienced this are said to have

perfectly meditated upon the two Bodhisattvas Avalokitesvara and Mahâsthâma.

§ 20. 'After thou hast had this perception, thou shouldst imagine thyself to be born in the World of Highest Happiness in the western quarter, and to be seated, cross-legged, on a lotus-flower there. Then imagine that the flower has shut thee in and has afterwards unfolded; when the flower has thus unfolded, five hundred coloured rays will shine over thy body, thine eyes will be opened so as to see the Buddhas and Bodhisattvas who fill the whole sky; thou wilt hear the sounds of waters and trees, the notes of birds, and the voices of many Buddhas preaching the excellent Law, in accordance with the twelve divisions¹ of the scriptures. When thou hast ceased from that meditation, thou must remember the experience ever after.

'If thou hast passed through this experience thou art said to have seen the World of Highest Happiness in the realm of the Buddha Amitâyus;—this is the perception obtained by a complete meditation on that Buddha country, and is called the Twelfth Meditation.

'The innumerable incarnate bodies of Amitâyus, together with those of Aval. and Mahâs., constantly come and appear before such devotees (as above mentioned).'

§ 21. Buddha then spoke to Ânanda and Vaidehî: 'Those who wish, by means of their serene thoughts, to be born in the western land, should first meditate on an image of the Buddha, who is sixteen cubits

¹ Vide Max Müller, *Dhammapada*, Introduction, p. xxxiii, and Kasawara, *Dharmasaṅgraha*, LXII, p. 48.

high¹, seated on (a lotus-flower in) the water of the lake. As it was stated before, the (real) body and its measurement are unlimited, incomprehensible to the ordinary mind.

‘But by the efficacy of the ancient prayer of that Tathâgata, those who think of and remember him shall certainly be able to accomplish their aim.

‘Even the mere perceiving of the image of that Buddha brings to one immeasurable blessings. How much more, then, will the meditating upon all the complete bodily signs of that Buddha! Buddha Amitâyus has supernatural power; since everything is at his disposal, he freely transforms himself in the regions of the ten quarters. At one time he shows himself as possessing a magnificent body, which fills the whole sky, at another he makes his body appear small, the height being only sixteen or eighteen cubits. The body he manifests is always pure gold in colour; his halo—(bright with) transformed Buddhas—and his jewel lotus-flowers are as mentioned above. The bodies of the two Bodhisattvas are the same always.

‘All beings can recognise either of the two Bodhisattvas by simply glancing at the marks of their heads. These two Bodhisattvas assist Amitâyus in his work of universal salvation;—such is the meditation that forms a joint perception of the Buddha and Bodhisattvas, and it is the Thirteenth Meditation.’

¹ This is said to have been the height of Sâkyamuni; the cubit is Chinese, but as it varied from time to time, it is difficult to determine his real height. Spence Hardy, in his *Manual of Buddhism*, p. 364, says, ‘Buddha is sometimes said to be twelve cubits in height, and sometimes eighteen cubits.’

PART III.

§ 22. Buddha then spoke to Ānanda and Vaidehi: 'The beings who will be born in the highest form of the highest grade (i. e. to Buddhahood) are those, whoever they may be, who wish to be born in that country and cherish the threefold thought whereby they are at once destined to be born there. What is the threefold thought, you may ask. First, the True Thought; second, the Deep Believing Thought; third, the Desire to be born in that Pure Land by bringing one's own stock of merit to maturity. Those who have this threefold thought in perfection shall most assuredly be born into that country.

'There are also three classes of beings who are able to be born in that country. What, you may ask, are the three classes of beings? First, those who are possessed of a compassionate mind, who do no injury to any beings, and accomplish all virtuous actions according to Buddha's precepts; second, those who study and recite the Sūtras of the Mahāyāna doctrine, for instance, the Vaipulya Sūtras¹; third, those who practise the sixfold remembrance². These three classes of beings who wish to be born in that country by bringing (their respective stocks of merit) to maturity, will become destined to be born there if they have accomplished any of those meritorious deeds for one day or even for seven days.

¹ Nanjio's Catalogue of Tripiṭaka, Nos. 23, 24-28, and many others.

² Sixfold remembrance, i. e. of the Three Jewels, the precepts, the charity of Buddha, and Bodhisattvas and the world of Devas.

‘When one who has practised (these merits) is about to be born in that country, Buddha Amitâyus, together with the two Bodhisattvas Aval. and Mahâs., also numberless created Buddhas, and a hundred thousand Bhikshus and Srâvakas, with their whole retinue, and innumerable gods, together with the palaces of seven jewels, will appear before him out of regard for his diligence and courage ; Aval., together with Mahâs., will offer a diamond seat to him ; thereupon Amitâyus himself will send forth magnificent rays of light to shine over the dying person’s body. He and many Bodhisattvas will offer their hands and welcome him, when Aval., Mahâs., and all the other Bodhisattvas will praise the glory of the man who practised the meritorious deeds, and convey an exhortation to his mind. When the new-comer, having seen these, rejoicing and leaping for joy, looks at himself, he will find his own body seated on that diamond throne ; and as he follows behind Buddha he will be born into that country, in a moment. When he has been born there, he will see Buddha’s form and body with every sign of perfection complete, and also the perfect forms and signs of all the Bodhisattvas ; he will also see brilliant rays and jewel-forests and hear them propounding the excellent Law, and instantly be conscious of a spirit of resignation to whatever consequences may hereafter arise. Before long he will serve every one of the Buddhas who live in the regions of the ten quarters. In the presence of each of those Buddhas he will obtain successively a prophecy of his future destiny. On his return to his own land (Sukhâvatî, in which he has just been born)

he will obtain countless hundreds of thousands of Dhâraṇî formulas (mystic form of prayer);—such are those who are to be born in the highest form of the highest grade (to Buddhahood).

§ 23. 'Next, the beings who will be born in the middle form of the highest grade are those who do not necessarily learn, remember, study, or recite those Vaipulya Sûtras, but fully understand the meaning of the truth (contained in them), and having a firm grasp of the highest truth do not speak evil of the Mahâyâna doctrine, but deeply believe in (the principle of) cause and effect; who by bringing these good qualities to maturity seek to be born in that Country of Highest Happiness. When one who has acquired these qualities is about to die, Amitâyus, surrounded by the two Bodhisattvas Aval. and Mahâs., and an innumerable retinue of dependents, will bring a seat of purple gold and approach him with words of praise, saying: "O my son in the Law! thou hast practised the Mahâyâna doctrine; thou hast understood and believed the highest truth; therefore I now come to meet and welcome thee." He and the thousand created Buddhas offer hands all at once.

'When that man looks at his own body, he will find himself seated on that purple gold seat; he will, then, stretching forth his folded hands, praise and eulogise all the Buddhas. As quick as thought he will be born in the lake of seven jewels, of that country. That purple gold seat on which he sits is like a magnificent jewel-flower, and will open after a night; the new-comer's body becomes purple gold in colour, and he will also find under his feet a lotus-flower consisting of seven jewels. Buddha and the

Bodhisattvas at the same time will send forth brilliant rays to shine over the body of that person whose eyes will instantaneously be opened and become clear. According to his former usage (in the human world) he will hear all the voices that are there, preaching primary truths of the deepest significance.

‘ Then he will descend from that golden seat and worship Buddha with folded hands, praising and eulogising the World-Honoured One. After seven days, he will immediately attain to the state of the highest perfect knowledge (*anuttarasamyaksambodhi*) from which he will never fall away (*avaivartya*); next he will fly to all the ten regions and successively serve all the Buddhas therein; he will practise many a *Samâdhi* in the presence of those Buddhas. After the lapse of a lesser kalpa he will attain a spirit of resignation to whatever consequences may hereafter arise, and he will also obtain a prophecy of his future destiny in the presence of Buddhas.

§ 24. ‘ Next are those who are to be born in the lowest form of the highest grade : this class of beings also believes in (the principle of) cause and effect, and without slandering the Mahâyâna doctrine, simply cherishes the thought of obtaining the highest Bodhi and by bringing this good quality to maturity seeks to be born in that Country of Highest Happiness. When a devotee of this class dies, Amitâyus, with Aval., Mahâs., and all the dependents, will offer him a golden lotus-flower; he will also miraculously create five hundred Buddhas in order to send and meet him. These five hundred created Buddhas will, all at once, offer hands and praise him, saying : “O my son in the Law! thou art pure now; as thou hast cherished the thought of obtaining the highest Bodhi, we come to

meet thee." When he has seen them, he will find himself seated on that golden lotus-flower. Soon the flower will close upon him ; following behind the World-Honoured One he will go to be born in the lake of seven jewels. After one day and one night the lotus-flower will unfold itself. Within seven days he may see Buddha's body, though his mind is not as yet clear enough to perceive all the signs and marks of the Buddha, which he will be able to see clearly after three weeks ; then he will hear many sounds and voices preaching the excellent Law, and he himself, travelling through all the ten quarters, will worship all the Buddhas, from whom he will learn the deepest significance of the Law. After three lesser kalpas he will gain entrance to the knowledge of a hundred (divisions of) nature (*satadharma-vidyâdvâra*) and become settled in the (first) joyful stage¹ (of *Bodhisattva*). The perception of these three classes of beings is called the meditation upon the superior class of beings, and is the Fourteenth Meditation.

§ 25. ' The beings who will be born in the highest form of the middle grade are those who observe the five prohibitive precepts, the eight prohibitive precepts and the fasting, and practise all the moral precepts ; who do not commit the five deadly sins², and who bring no blame or trouble upon any being ; and who by bringing these good qualities to maturity seek to be born in the World of Highest Happiness in the western quarter. On the eve of such a person's departure from this life, Amitâyus, surrounded by

¹ There are ten stages which a *Bodhisattva* goes through.

² Childers' Pāli Dictionary, s. v. *abhi/hānam*.

Bhikshus and dependents, will appear before him, flashing forth rays of golden colour, and will preach the Law of suffering, non-existence, impermanence, and non-self. He will also praise the virtue of homelessness that can liberate one from all sufferings. At the sight of Buddha, that believer will excessively rejoice in his heart; he will soon find himself seated on a lotus-flower. Kneeling down on the ground and stretching forth his folded hands he will pay homage to Buddha. Before he raises his head he will reach that Country of Highest Happiness and be born there. Soon the lotus-flower will unfold, when he will hear sounds and voices praising and glorifying the Four Noble Truths (of suffering). He will immediately attain to the fruition of Arhatship, gain the threefold knowledge and the six supernatural faculties, and complete the eightfold emancipation.

§ 26. 'The beings who will be born in the middle form of the middle grade are those who either observe the eight prohibitive precepts, and the fasting for one day and one night, or observe the prohibitive precept for *Sramanera* (a novice) for the same period, or observe the perfect moral precepts, not lowering their dignity nor neglecting any ceremonial observance for one day and one night, and by bringing their respective merits to maturity seek to be born in the Country of Highest Happiness. On the eve of departure from this life, such a believer who is possessed of this moral virtue, which he has made fragrant by cultivation during his life, will see Amitâyus, followed by all his retinue; flashing forth rays of golden colour, this Buddha will come before him and offer a lotus-flower of seven jewels.

‘He will hear a voice in the sky, praising him and saying: “O son of a noble family, thou art indeed an excellent man. Out of regard for thy obedience to the teachings of all the Buddhas of the three worlds I, now, come and meet thee.” Then the new-comer will see himself seated on that lotus-flower. Soon the lotus-flower will fold around him, and being in this he will be born in the jewel-lake of the World of Highest Happiness in the western quarter.

‘After seven days that flower will unfold again, when the believer will open his eyes, and praise the World-Honoured One, stretching forth his folded hands. Having heard the Law, he will rejoice and obtain the fruition of a Srota-âpanna¹ (the first grade to Nirvâṇa).

‘In the lapse of half a kalpa he will become an Arhat.

§ 27. ‘Next are the beings who will be born in the lowest form of the middle grade (to Buddhahood). If there be sons or daughters of a noble family who are filial to their parents and support them, besides exercising benevolence and compassion in the world, at their departure from this life, such persons will meet a good and learned teacher who will fully describe to them the state of happiness in that Buddha country of Amitâyus, and will also explain the forty-eight prayers of the Bhikshu Dharmâkara². As soon as any such person has heard these details, his life will come to an end. In a brief moment³ he

¹ Vide *Vaṅgskandhikâ*, § 9.

² Vide *Larger Sukhâvatî*, §§ 7, 8.

³ Lit. ‘In the time in which a strong man can bend his arm or stretch his bended arm.’

will be born in the World of Highest Happiness in the western quarter.

‘After seven days he will meet Aval. and Mahâs., from whom he will learn the Law and rejoice. After the lapse of a lesser kalpa he will attain to the fruition of an Arhat. The perception of these three sorts of beings is called the meditation of the middle class of beings, and is the Fifteenth Meditation.

§ 28. ‘Next are the beings who will be born in the highest form of the lowest grade. If there be any one who commits many evil deeds, provided that he does not speak evil of the Mahâvaipulya Sûtras, he, though himself a very stupid man, and neither ashamed nor sorry for all the evil actions that he has done, yet, while dying, may meet a good and learned teacher who will recite and laud the headings and titles of the twelve divisions of the Mahâyâna scriptures. Having thus heard the names of all the Sûtras, he will be freed from the greatest sins which would involve him in births and deaths during a thousand kalpas.

‘A wise man also will teach him to stretch forth his folded hands and to say, “Adoration to Buddha Amitâyus” (Namo-mitâbhâya Buddhâya, or, Namo-mitâyushe Buddhâya). Having uttered the name of the Buddha, he will be freed from the sins which would otherwise involve him in births and deaths for fifty millions of kalpas. Thereupon the Buddha will send a created Buddha, and the created Bodhi-sattvas Aval. and Mahâs., to approach that person with words of praise, saying: “O son of a noble family, as thou hast uttered the name of that Buddha, all thy sins have been destroyed and expiated, and therefore we now come to meet thee.” After this

speech the devotee will observe the rays of that created Buddha flooding his chamber with light, and while rejoicing at the sight he will depart this life. Seated on a lotus-flower he will follow that created Buddha and go to be born in the jewel-lake.

‘After the lapse of seven weeks, the lotus-flower will unfold, when the great compassionate Bodhisattvas Aval. and Mahâs. will stand before him, flashing forth magnificent rays, and will preach to him the deepest meaning of the twelve divisions of the scriptures. Having heard this, he will understand and believe it, and cherish the thought of attaining the highest Bodhi. In a period of ten lesser kalpas he will gain entrance to the knowledge of the hundred (divisions of) nature, and be able to enter upon the first (joyful) stage (of Bodhisattva). Those who have had an opportunity of hearing the name of Buddha, the name of the Law, and the name of the Church—the names of the Three Jewels—can also be born (in that country).’

§ 29. Buddha continued: ‘Next are the beings who will be born in the middle form of the lowest grade. If there be any one who transgresses the five and the eight prohibitive precepts, and also all the perfect moral precepts; he, being himself so stupid as to steal things that belong to the whole community¹, or things that belong to a particular Bhikshu, and not be ashamed nor sorry for his impure preaching of the Law (in case of preacher), but magnify and glorify himself with many wicked deeds:—such a

¹ The text has ‘saṅghika things,’ which is probably saṅghika lābha, i. e. ‘gains of the whole community’ opposed to gains of a single monk, Childers’ Pāli Dictionary, s. v. saṅghiko, p. 449.

sinful person deserves to fall into hell in consequence of those sins. At the time of his death, when the fires of hell approach him from all sides, he will meet a good and learned teacher who will, out of great compassion, preach the power and virtue of the ten faculties of Amitâyus and fully explain the supernatural powers and brilliant rays of that Buddha; and will further praise moral virtue, meditation, wisdom, emancipation, and the thorough knowledge that follows emancipation. After having heard this, he will be freed from his sins, which would involve him in births and deaths during eighty millions of kalpas; thereupon those violent fires of hell will transform themselves into a pure and cool wind blowing about heavenly flowers. On each of these flowers will stand a created Buddha or Bodhisattva to meet and receive that person. In a moment he will be born in a lotus-flower growing in the lake of seven jewels. After six kalpas the lotus-flower will open, when Avalokitesvara and Mahâsthâma will soothe and encourage him with their Brahma-voices, and preach to him the Mahâyâna Sûtras of the deepest significance.

‘Having heard this Law, he will instantaneously direct his thought toward the attainment of the highest Bodhi.

§ 30. ‘Lastly, the beings who will be born in the lowest form of the lowest grade. If there be any one who commits evil deeds, and even completes the ten wicked actions, the five deadly sins¹ and the like; that

¹ The five deadly sins, according to Mahâvyutpatti, § 118, are Mâtṛīghâta, Pitṛīghâta, Arhatīghâta, Saṅghabheda, Tathâgatasyântike dush/aḥittarudhiropâdana, which are unpardonable in the Larger Sukhâvatī; vide Nanjio's note and Prazidhâna 19 (§ 8), the

man, being himself stupid and guilty of many crimes, deserves to fall into a miserable path of existence and suffer endless pains during many kalpas. On the eve of death he will meet a good and learned teacher who will, soothing and encouraging him in various ways, preach to him the excellent Law and teach him the remembrance of Buddha, but, being harassed by pains, he will have no time to think of Buddha. Some good friend will then say to him: "Even if thou canst not exercise the remembrance of Buddha, thou mayst, at least, utter the name, 'Buddha Amitâyus¹.'" Let him do so serenely with his voice uninterrupted; let him be (continually) thinking of Buddha until he has completed ten times the thought, repeating (the formula), "Adoration to Buddha Amitâyus" (Namo-mitâyushe Buddhâya). On the strength of (his merit of) uttering Buddha's name he will, during every repetition, expiate the sins which involve him in births and deaths during eighty millions of kalpas. He will, while dying, see a golden lotus-flower like the disk of the sun appearing before his eyes; in a moment he will be born in the World of Highest Happiness. After twelve greater kalpas the lotus-flower will unfold; thereupon the Bodhisattvas Aval. and Mahâs., raising their voices in great compassion, will preach to him in detail the real state of all the elements of nature and the law of the expiation of sins.

Ânantarya sins. Cf. the six crimes enumerated in Childers' Pâli Dictionary, p. 7 b, Abhiññanam; vide supra, p. 192, § 25.

¹ The Korean text and the two other editions of the T'ang and Sung dynasties have 'Namo-mitâyushe Buddhâya' instead of 'Buddha Amitâyus,' which is the reading of the Japanese text and the edition of the Ming dynasty.

‘On hearing them he will rejoice and will immediately direct his thought toward the attainment of the Bodhi;—such are the beings who are to be born in the lowest form of the lowest grade (to Buddhahood). The perception of the above three is called the meditation of the inferior class of beings, and is the Sixteenth Meditation.’

PART IV.

§ 31. When Buddha had finished this speech, Vaidehî, together with her five hundred female attendants, could see, as guided by the Buddha’s words, the scene of the far-stretching World of the Highest Happiness, and could also see the body of Buddha and the bodies of the two Bodhisattvas. With her mind filled with joy she praised them, saying: ‘Never have I seen such a wonder!’ Instantaneously she became wholly and fully enlightened, and attained a spirit of resignation, prepared to endure whatever consequences might yet arise¹. Her five hundred female attendants too cherished the thought of obtaining the highest perfect knowledge, and sought to be born in that Buddha country.

§ 32. The World-Honoured One predicted that they would all be born in that Buddha country, and be able to obtain the Samâdhi (the supernatural calm) of the presence of many Buddhas. All the innumerable Devas (gods) also directed their thought toward the attainment of the highest Bodhi.

Thereupon Ânanda rose from his seat, approached

¹ Vide supra, §§ 8, 22, 23.

Buddha, and spoke thus : ‘ O World-Honoured One, what should we call this Sūtra ? And how should we receive and remember it (in the future) ? ’

Buddha said in his reply to Ânanda : ‘ O Ânanda, this Sūtra should be called the meditation on the Land of Sukhâvatî, on Buddha Amitâyus, Bodhisattva Avalokitesvara, Bodhisattva Mahâsthâma, or otherwise be called “ (the Sūtra on) the entire removal of the obstacle of Karma ¹, (the means of) being born in the realm of the Buddhas.” Thou shouldst take and hold it, not forgetting nor losing it. Those who practise the Samâdhi (the supernatural calm) in accordance with this Sūtra will be able to see, in the present life, Buddha Amitâyus and the two great Bodhisattvas.

‘ In case of a son or a daughter of a noble family, the mere hearing of the names of the Buddha and the two Bodhisattvas will expiate the sins which would involve them in births and deaths during innumerable kalpas. How much more will the remembrance (of Buddha and the Bodhisattvas) !

‘ Know that he who remembers that Buddha is the white lotus (*pundarika*) among men, it is he whom the Bodhisattvas Avalokitesvara and Mahâsthâma consider an excellent friend. He will, sitting in the Bodhi-*mandala* ², be born in the abode of Buddhas.’

¹ Sanskrit *karmâvarana-visuddhi*.

² Bodhi-*mandala* = Bodhi-*mandā*, i. e. the Circle of Bodhi ; ‘ the round terrace of enlightenment,’ see Kern, *Saddharmapundarika*, p. 155 note. This circle is the ground on which stood the *Asvattha* tree near which *Sâkyamuni* defeated the assaults of *Mâra*, and finally obtained Bodhi or enlightenment. The tree is called *Bodhidruma*, the ground round its stem the *bodhimandala*. In the *Saddharmapundarika* VII, 7, it is called *Bodhimandavara*, which

Buddha further spoke to Ânanda : ‘ Thou shouldst carefully remember these words. To remember these words is to remember the name of Buddha Amitâyus.’

When Buddha concluded these words, the worthy disciples Mahâmaudgalyâyana, and Ânanda, Vaidehi, and the others were all enraptured with excessive joy.

§ 33. Thereupon the World-Honoured One came back, walking through the open sky, to the Mount *Gridhrakûta*. Ânanda soon after spoke before a great assembly of all the occurrences as stated above. On hearing this, all the innumerable Devas (gods), Nâgas (snakes), and Yakshas (demi-gods) were inspired with great joy; and having worshipped the Buddha they went their way.

Here ends the Sûtra of the Meditation on Buddha Amitâyus, spoken by Buddha (Sâkyamuni).

Dr. Kern translates by the terrace of enlightenment, *vâra* meaning circuit. A different idea is expressed by *bodhimandapa* in the *Buddha-karita* XIV, 90, which would mean a hall or pavilion, unless we ought to read here also *bodhimandala*.

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TRANSLITERATION OF ORIENTAL ALPHABETS ADOPTED FOR THE TRANSLATIONS
OF THE SACRED BOOKS OF THE EAST.

CONSONANTS.	MISSIONARY ALPHABET.			Sanskrit.	Zend.	Pehlev.	Persian.	Arabic.	Hebrew.	Chinese.
	I Class.	II Class.	III Class.							
Gutturales.										
1 Tenuis	k	.	.	क	گ	گ	ک	ک	כ	k
2 " aspirata	kh	.	.	ख	خ	خ	خ	خ	כ	kh
3 Media	g	.	.	ग	گ	گ	گ	گ	ג	.
4 " aspirata	gh	.	.	घ	غ	غ	غ	غ	ג	.
5 Gutturo-labialis	q	.	.	.	.	.	ق	ق	ק	.
6 Nasalis	h (ng)	.	.	ङ	{ ڙ (ng) } { 𐬔 (n) }	.	.	.	.	.
7 Spiritus asper	h	.	.	ह	ه (hv)	ه	ه	ه	ה	h, hs
8 " lenis	,	.	.	.	.	.	ا	ا	א	.
9 " asper faucalis	'h	.	.	.	.	.	ا	ا	א	.
10 " lenis faucalis	'h	.	.	.	.	.	ا	ا	א	.
11 " asper fricatus	.	'h	.	.	.	.	ا	ا	א	.
12 " lenis fricatus	.	'h	.	.	.	.	ا	ا	א	.
Gutturales modificatae (palatales, &c.)										
13 Tenuis	.	k	.	च	چ	چ	چ	چ	.	h
14 " aspirata	.	kh	.	छ	خ	خ	خ	خ	.	kh
15 Media	.	g	.	ज	ج	ج	ج	ج	.	.
16 " aspirata	.	gh	.	झ	ز	ز	ز	ز	.	.
17 " Nasalis	.	ñ	.	ञ	ن	ن	ن	ن	.	.

CONSONANTS (continued).	MISSIONARY ALPHABET.			Sanskrit.	Zend.	Pehlevi.	Persian.	Arabic.	Hebrew.	Chinese.
	I Class.		II Class.							
	I Class.	II Class.	III Class.							
18 Semivocalis	y	...	...	य	𐬨 𐬨𐬨 𐬨𐬨	𐬨	ي	ي	י	y
19 Spiritus asper	...	(y)	...	...	...	...	...	...	...	...
20 " lenis	...	(y)	...	...	...	...	...	...	...	...
21 " asper assibilatus	...	s	...	श	𐬨	𐬨	...	...	...	...
22 " lenis assibilatus	...	z	...	...	𐬨	𐬨	...	...	...	...
Dentales.										
23 Tenuis	t	...	...	त	𐬨	𐬨	...	...	...	t
24 " aspirata	th	...	...	थ	𐬨	𐬨	...	...	...	th
25 " assibilata	...	...	...	...	𐬨	𐬨	...	...	...	...
26 Media	d	...	...	द	𐬨	𐬨	...	...	...	...
27 " aspirata	dh	...	...	...	𐬨	𐬨	...	...	...	...
28 " assibilata	...	...	...	...	𐬨	𐬨	...	...	...	...
29 Nasalis	n	...	...	न	𐬨	𐬨	...	...	...	n
30 Semivocalis	l	...	...	ल	𐬨	𐬨	...	...	...	l
31 " mollis 1	...	l	...	...	𐬨	𐬨	...	...	...	...
32 " mollis 2	...	...	...	...	𐬨	𐬨	...	...	...	...
33 Spiritus asper 1	s	...	...	स	𐬨	𐬨	...	...	...	s
34 " asper 2	...	...	...	...	𐬨	𐬨	...	...	...	...
35 " lenis	z	...	...	...	𐬨	𐬨	...	...	...	...
36 " asperimus 1	...	...	...	...	𐬨	𐬨	...	...	...	...
37 " asperimus 2	...	...	...	...	𐬨	𐬨	...	...	...	...

Dentales modificatae (linguales, &c.)		Labiales.	
38 Tenuis	t	38 Tenuis	p
39 " aspirata	th	39 " aspirata	ph
40 Media	d	50 Media	b
41 " aspirata	dh	51 " aspirata	bh
42 Nasalis	n	52 Tenuissima	
43 Semivocalis	r	53 Nasalis	m
44 " fricata	r	54 Semivocalis	w
45 " diacritica	R	55 " aspirata	hw
46 Spiritus asper	sh	56 Spiritus asper	f
47 " lenis	zh	57 " lenis	v
		58 Anusvāra	m
		59 Visarga	h

VOWELS.	MISSIONARY ALPHABET.			Sanskrit.	Zend.	Pehlvi.	Persian.	Arabic.	Hebrew.	Chinese.
	I Class.	II Class.	III Class.							
1 Neutralis	0			...	...	...	...	...	...	...
2 Laryngo-palatalis	ě			...	...	fin.	...	...	...	...
3 " labialis	õ			...	...	init.	...	...	...	...
4 Gutturalis brevis	a			अ	𐬀	𐬀	...	...	...	...
5 " longa	â	(a)		आ	𐬁	𐬁	...	...	...	...
6 Palatalis brevis	i			इ	𐬂	𐬂	...	...	...	...
7 " longa	î	(i)		ई	𐬃	𐬃	...	...	...	...
8 Dentalis brevis	li			ल	...	...	...	...	...	...
9 " longa	lî			लृ	...	...	...	...	...	...
10 Lingualis brevis	ri			र	...	...	...	...	...	...
11 " longa	rî			रु	...	...	...	...	...	...
12 Labialis brevis	u			उ	...	...	...	...	...	...
13 " longa	û	(u)		ऊ	...	...	...	...	...	...
14 Gutturo-palatalis brevis	e			ए	...	...	...	...	...	...
15 " longa	é (ai)	(e)		ए(ॐ) ॐ	...	...	...	...	...	...
16 Diphthongus gutturo-palatalis	âi	(ai)		...	...	...	...	...	...	...
17 " "	ei (ëi)			...	...	...	...	...	...	...
18 " "	oi (ou)			...	...	...	...	...	...	...
19 Gutturo-labialis brevis	o			...	...	...	...	...	...	...
20 " longa	ó (au)	(o)		...	...	...	...	...	...	...
21 Diphthongus gutturo-labialis	âu	(au)		...	...	...	...	...	...	...
22 " "	eu (ëu)			...	...	...	...	...	...	...
23 " "	ou (öu)			...	...	...	...	...	...	...
24 Gutturalis fracta	ä			...	...	...	...	...	...	...
25 Palatalis fracta	ï			...	...	...	...	...	...	...
26 Labialis fracta	ü			...	...	...	...	...	...	...
27 Gutturo-labialis fracta	ö			...	...	...	...	...	...	...

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